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B  L

THE EPISTLES

and Gospels of the Sūdates

and festiuall daies, as thei are
red in the churche through
the whole yere.

The Epistle on newyeres daie.
Titus the seconde. B.



Oste deare Titus. The
grace of God that byn-
geth saluation vnto all
menne, hath appeared,
and teacheth vs that we
should deny vngodlines
and worldely lutes: and
that wee should liue so-
berly, righteously and godly in this present
worlde, lookyng for that blessed hope, and
appearng of the glory of the mightie God
and of our sauoure Iesu Chryste, whiche
gaue hymself for vs, to redeme vs from all
vnrigheteousnes, and to pouрге vs aperu-
lar people vnto hymself, feruently gyuen
vnto good woorkes These thynges spake,
and exhorte.

The Gospel on newyeres daie.
Luke the seconde. C.



AD when the righte daie was
come, that the childe should bee
circumcised, his name was called
Iesus, whiche was named of
the Angell before he was concei-
ued in the mothers wombe.

A.ii.

The

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CThe Epistle on twelfe daie.

Ecclaj the. lx. v.



And therfore get thee by bitymes
(O Hierusalem) for thy light cometh,
and the glory of the lord is risen
by thee: Then take heed:
For while the darkenes and mist
couereth the yearth and the people, the lord
shall shew the light, and his glory shall shine
by thee. The Heathen shall come to thy light
and the kynges to the lighnes that is risen
ouer thee, lift vp thyne eyes, and loke round
about thee: All these gather themselves, and
come to thee. Sonnes shall come vnto thee
from farre, and daughters shall gather the
selves to thee on euery side. When thou seest
this, thou shalt marueill exceedingly, and
the lawe will go too thy herte. So thus she
maie bee conuerted vnto thee, that is, the
strength of the Heathen shall come vnto thee
The multitude of Camels shall couer thee,
Dromedaries of Median & Ephra. All they
of Saba shall come, bringyng gold & incense
and shewing the praise of the Lord.

CThe Gospell on twelfe daie.

Matthewe ii. v.



When Iesus was borne at Beth-
leem in Iury, in the tyme of Herod
the kyng, behold, there came wise
men from the East to Hierusalem,
sayyng: where is he that is borne
kyng of Jewes? For we haue seen his sterr
in the East, and are come too worship hym.
When

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When Herode the kyng had hearde these thynges he was troubled, and all Hierusalem with hym. And he gathered al the chief priestes and scribes of the people together, and demaunde of them, where Christ should bee borne. Thei saied to hym. In Bethleem in Iewry, for thus it is written by the prophet And thou Bethleem in the lande of Iewry, art not the least concernyng þy princes of Iuda. For out of thee shall come a capitayne whiche shall gouerne my people Israel. The Herode pryncely called the wise men and diligently enquired of the, the time of the starre that appeared. And sent them to Bethleem sayng: Go & searche diligently for the child & when ye haue found hym, bring me worde that I maie come and worshippinge hym also. When thei had heard the kyng, thei departed. And lo, the starre which thei sawe in the East wente before them vntill it came and stode ouer the place where the childe was. When thei sawe the starre thei wer maruelously glad. And entred into the house, and found the child with Mari his mother. And kneeled doune, and worshipped hym and opened their treasures, and offered vnto him gyftes, Golde, Frankensence, and Myrr. And after thei wer warned of God in their slepe, that thei should not go again to Herode: thei returned into their owne councre by another waie.

The Epistle on the Sondaye with
in the vtas of the Epiphany.

A.iii.

Up

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Vo, and receiue light Hierusalem. &c. Ye shall find this Epistle on the twelf day.

CThe Gospel on the Sundae within the bras of the Epiphany. Ihon i. D.

Ihon sawe Iesus commyng to hym, and saied: Beholde the Lambe of God that taketh awaye the synnes of the worlde. This is he of whom I saied: after me cometh a manne whiche was befoze me for he was soner then I, and I knewe hym not: but that he should bee declared too Israell. Therefore am I come baptisying with water. And Ihon bare record, sayng: I sawe the spirite descende like to a doue, and it abode vpon hym, and I knewe hym not, he that sente me to baptise in water, saied too me, on whom thou shalt se the spirite descend and tary still on hym: that same is he whiche baptiseth with y holy ghost. And I sawe & bare record, that this is the sonne of god.

CThe Epistle on the firste Sundae after the bras of the Epiphany. Rom. xii. A.

Brethren, I beseeche you by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy & acceptable vnto God, whiche is your reasonable seruyng of God: and fashio not your selves like to this worlde: but bee ye chaunged in your shape by the renuyng of pour wittes, that ye maie fele what thyng that good and acceptable, and perfecte will of God is: for I saie throughe the grace that vnto me is giuen, to euery manne among you: that no manne

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manne esteeme of hymself more then it becometh hym to esteeme, but that he discretely iudge of hymself accordyng as GOD hath dealte to euery manne the measure of faith, as we haue many membes in one body, and al membes haue not one office. So we beeyng many, are one body in Christe, and euery manne among our selves one anothers membes.

The Gospel one the first Sundae after the vras of the Epiphany. Luke. ii. f.

When Iesus was twelue yere olde, thei wente by to Hierusalem, after the custome of the feast, and when thei had fulfilled the daies as thei returned home: the childe Iesus abode still at Hierusalem, vnknowyng to his father and mother, for thei supposed he had been in compaignie. Thei came a daies iourney and soughte hym among their kynsfolke and acquaintaunce, and founde hym not. Thei wente backe agayne to Hierusalem, and sought hym, and it fortuneth that after three daies, thei found hym in the temple sittynge in the myddest of the doctoures, bothe hearyng them, and posyng them: and all that heard hym marvelled at his witte and answered. And whē thei sawe hym thei were astonies. And his mother saied to hym: Sonne why hast thou thus dealte with vs? Beholde, thy father, and I haue sought thee, sorrowyng. And he saied vnto them: how is it þe haue sought me? Wylt ye not that I muste goo aboute

A.iii. my

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my fathers busynesse: And thei vnderstode not that sayng whiche he spake to theim, and he wente with theim and came to Nazareth, and was obediente to theim: but his mother keppe all these thynges in her herte, and Iesus encreased in wisdom and age: and in fauour with God and manne.

The Epistle on the second Sūdaie after the vtas of the Epiphany. Roma. xii. L.

Bethyren, sayng that wee haue diuerse gyftes accordyng to the grace that is gyuen vnto vs. If any man haue the gyft of prophesie, let hym haue it that it bee agreyng vnto the faith. Let hym that hath an office, waite on his office: Let hym that teacheth take hede on his doctrine. Let hym that exhorteth, gyue attendaunce to his exhortacion. If any man gyue, let hym dooe it with singlenes. Let hym that ruleth, dooe it with diligence. If any man shewe mercie, let hym dooe it with chersfulnes: let loue bee without dissimulacion, hate that whiche is euill, and cleaue to that whiche is good. Behinde one to another with brotherly loue, and giuyng honour one before another, let not the busynesse whiche ye haue in hande bee tedious to you. Bee seruente in the spirite, apply your selves to the tyme. Reioyce in hope, bee patiente in tribulacion, continue in prayer, distribute to the necessitee of the saintes, and bee diligent to harbour. Blisse them whiche persecute you, blisse but curse not. Be mery with theim that are mery, wepe with theim that

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that wepe. Be of like affection one toward another. Be not hie mynded, but make your selves equall to theim of the lower sort.

The Gospell on the second Sondag after the bras of the Epiphany. Ihon. ii. A

There was a mariage in Cana a citie of Galilee, & Iesus mother was there. Iesus was called also, and his disciples vnto the mariage. And when the wyne failed, Iesus mother saied vnto hym: thei haue no wyne. Iesus saied vnto her. Woman, what haue I to do with thee? Myne houre is not yet come. His mother saied vnto the ministers, what soeuer he saith vnto you, dooe it. There were standing five water pottes of stone, after the maner of purifying of the Jewes, conteinynge twoo or thre sirkyns a peece. Iesus saied vnto the fill the water pottes, and thei filled them vp to the harde brime, and he saied vnto theim. Drawe out now, and beare to the gouernour of the feast, and thei did beare it. When the ruler of the feast had tasted the water that was turned into wyne neither knew whẽce it was, (but the ministers that drew the water knewe.) He called the bydgrome, & saied vnto hym. All menne at the beginnyng sette furthe good wyne, & when men are dronke, then that whiche was worse: but thou hast kept backe the good wyne vntil now. This beginnyng of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples beleued on hym.

A. b. The

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The Epistle on the third Sundae after the bras of the Epiphany. Rom. xii. L.

Bethien bee not wyle in your owne opinions. Recompence to no manne euill for euill, prouide befoze hande thynges honest in the sight of all menne, if it be possible. Yet in your partes haue peace with all menne. Dearly beloued auenge not your selves: but gyue rounge to the wraith of God. For it is witten. Vengeance is mine and I will reward it, saith the lord. Therfore if thy enemy hunger, feede hym, if he thirke, gyue hym to drynke. For in so doo- yng thou shalt heape coales of fire on his hedde. Bee not ouercome of euill, but ouer- come euill with goodnesse.

The Gospel on the third Sundae after the bras of the Epiphany. Math. viii. A.

When Iesus was come doun fro the mountaigne, muche people folowed hym. And so, there came a leper, & worshiped hym sayng: Master, if thou wilt thou canst make me cleane. He put furth his hand, and touched hym sayng. I will, bee thou cleane and immediately his Leprosy was censed. And Iesus saied vnto hym. Se thou tell no man, but go and shewe thy self to the prieste and offer the gyfte that Moses commaun- ded in witnessse to theim. When Iesus was entered into Capharnaum, ther came vnto hym a certain Centurion, beseechng hym and sayng, Master my seruaunt lieth sicke at home of the palsy, and is greuously pay-
gued,

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gued. And Iesus saied to hym: I will come and cure hym. The Centurion answered and saied: Sir, I am not worthy that thou shouldst come vnder the roffe of my house but speake the worde onely, and my seruaunt shalbe healed. For I also my self am a man vnder power, and haue souldiers vnder me and I sai. to one, go, and he goeth: and too another come, and he cometh: and to my seruaunt, dooe this, and he dooeth it. When Iesus heard that, he meruciled, and saied to them that folowed hym: Merely I saie vnto you, that I haue not founde so greates faithe: no not in Israell, I saie therfore vnto you: that many shall come from the East and West, & shall rest with Abraham, Isaac and Jacob, in the kyngdome of heauen. And the children of the kyngdome shalbe cast out into the bitter darkenesse, there shalbee weeping and gnashyng of tethe. Then Iesus saied to the Centurion: Go thy waie and as thou hast beleued, so bee it to thee. And his seruaunt was healed the same houre.

The Epistle on the fourth Sunday after the dayes of the Epiphany. Roma. xiii. C.

Brethren. Owe nothing to any man: but to loue one another. For he that loueth another, fulfilleth y^e lawe: for these commaundementes. Thou shalt not committe aduoutry. Thou shalt not kill. Thou shalt not steale. Thou shalt beare no false witness. Thou shalt not desire, and so furthe. If there bee any other commaundement,

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demente, thei are all comprehended in this
sayng. Loue thy neighbour as thy self: loue
hurteth not his neighbour. Therefore loue
is the fulfillng of the lawe.

The Gospell on the fourth sonday after
the bras of the Epiphany. Mat. viii. L.

When Iesus entred into a ship, and his
disciples folowed hym. And beholde,
there arose a greate stoyne in the sea, in so
muche that the shipp was hid with waues,
and he was a slepe, and his disciples came
vnto hym and awoke hym sayng, Master,
saue vs, we perishe. He saied vnto the. Why
are ye carefull, O ye of litle faith? Then he
rose and rebuked the wyndes & the sea: and
there folowed a great calme, and the menne
maruelled and saied, what manne is this,
that bothe the wyndes, and sea obey hym.

The Epistle on the. v. Sondaie after the
bras of the Epiphany. Collossen. iii. B.

Bethzen. Now as electe of God, holy
and beloued, put on tender mercy: kin-
denes, humblenes of mynde, mekenes
long suffryng, forbearng one another, for-
giuyng one another. If any manne haue a
quarell to another, euen as Christe forgaue
you, euen so dooe ye: aboue all thynges put
on loue, whiche is the bonde of perfectnes,
and the peace of god, reioyce in your hertes
to & whiche peace ye are called in one body:
and se that ye bee thankefull. Let the worde
of Christ dwell in you plenteously in al wise
dome, teache and exhort your owne selves in
Psalmes,

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Psalmes, and Hymnes, & Spirituall songes
thakefully singyng in your hertes to þe lord.
And al thynges whatsover ye do in word or
deede, doo it in the name of the Lorde Iesus:
guyng thanks to God the father by hym.

The Gospel on the .v. Sondaie after the
vitas of the Epiphany. Math. xiii. D.

Iesus saied to his disciples. The kyng-
dome of heauen is like vnto a man that
sowed good seede in his felde, but whyle
men slept, there came his foo, and sowed ta-
res among the wheate and wente his waie.
When the blade was sprong vp, and had
brought furth frute, then appered the tares
also. The seruauntes came to the houshol-
der and saied to hym. Sir diddest thou not
sowe good seede in thy felde, from whence
then hath it tares. He saied vnto them. The
enuious man hath dooen this. Then the ser-
uauntes saied vnto hym. Wylte thou then
that we go and gather theim? And he saied
nay. Lest when ye go aboute too weede out
the tares, ye plucke vp also with theim the
wheate by the rotes, let bothe growe toge-
ther till the haruest come, and in tyme of har-
uest, I wil saie vnto my reapers. Gather ye
first the tares, and bynd the in sheues to bee
burnt: but gather the wheate into my barne

The Epistle on Septuagesima

Sondaie. i. Corinth. ix. D.

Brethre, perceiue ye not how that they
whiche runne in a course, runne all,
but yet one receiueth þe reward: runne
so

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so that ye make obtayne. Euery manne that proueth maistries abstaineth from al thynges, and thei doe it to obtaigne a corruptible crowne. I therefore so runne, not as at an vncertain thyng, so fighte I not as one that beateth the aire, but I tame my body, and bryng hym into subieccion: least after that I haue preached too other I my selfe should bee caste awaie. Brethren I would not that ye should be ignorant of this that our fathers were all vnder a cloude, and all passed through the sea, and wer all baptised vnder Moses in the cloude & in the sea, and did all eate all one spiritual meat, and did al drynke all one maner of spirituall drynke. And thei drōke of that spirituall rocke that folowed them: whiche rocke was **Chyke**,

The Gospell on Septuagesima
Sundate. Mattheu. x. 3.

Iesus saied vnto his disciples. The kingdome of heauen is like vnto a māne that was an houlder: whiche wente out early in the mornynge to hire labourers into his vineyard and agreed with the labourers for a peny a dāie, and sent them into his vineyard. And he went out aboute the thirde houre, and sawe other standyng idle in the market place, and saied to them go ye also into my vineyarde, and whatsoeuer is right, I will gyue you. And thei went their wāie. And again he went out about the sixt and nyneweth houre, and did likewise. And he wente out aboute the eleuenth houre, and
founde

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founde other standyng idle and saied too theim. Why stande ye here all the daie idle? Thei saied vnto hym: bicause no man hath hired vs. He saied vnto them. Go ye also in to my vineyarde, and whatsoeuer shalbee right, that shall ye receiue. When euen was come, the lord of the vineyarde saied vnto the stewarde, call the laborers, and gyue theim their hire: begin at the laste, till thou comest to the firste. And thei whiche were hired aboute the eleuenth houre, came and receiued euery manne a peny. The came the firste, supposyng that thei should receiue more: & thei likewise receiued euery manne a peny. And when thei had receiued it, thei grudged against the good man of the house sayng. These last haue wrought but .i. houre and thou hast made the equal vnto vs, whiche haue borne y burthen, & heate of the day. He answered to one of them sayng: Friend I do thee no wrong: diddest not thou agree with me for a peny? Take that whiche is thy dutie, and go thy waie, I will gyue vnto this laste as muche as to thee. Is it not lawfull for me to doe as me list with myne owne? Is thine yie euill bicause I am good? So the last shalbee firste, and the firste last. For many are called, and fewe are chosen.

¶ The Epistle on Seragelima. ii. Co. xi. D
B Rethre, ye suffre fooles gladli, bicause that ye pour selves are wise, for ye suffer, euen if a man byyng you in bondage, if a man deuoure, if a mane take, if a
man

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manne exalte himself, if a manne smite you on the face. I speake as concernyng rebuke as though wee had been weake. Howbeit whertu soeuer any manne dare bee bolde, I dare bee bold also. Thei are Chyues, so am I. Thei are Israelites, euen so am I. Thei are the seede of Abrahā, euen so am I. Thei are the ministers of Christe, I speake as a foole I am moze, in labours moze aboundante, in stripes aboue measure: in prison moze plenteously, in death oft, of the Jewes fīue times receiued I, euery time forty stripes saue one. Thise was I beatē with rod des, I was once stoned. I suffered thise shipwacke, nighte and daie haue I been in the deapth of the sea, in iourneyng often, in perilles of water, in perill of robbers, in ioperdes of myne owne nacion, in ioperdes among the Heathen. I haue been in perilles in citees, in perillis in wildernes, in perilles in the sea, in perilles among false brethren, in laboure and trauaill, in watchyng often, in hunger, in thirste, in fastyng oftē, in cold and nakednesse, beside the thynges whiche outwardly happen vnto me, I am combyed daily, and care for all congregacions. Who is sicke, and I am not sicke? Who is hurte in faithe, and my herte burneth not? If I must nedes reioyce, I will reioyce of my infirmities, God the father of our Lorde Iesus Christe, whiche is blessed for euer moze knoweth that I lye not.

¶ The Gospell on Sexagesima
Sundaie

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Sunday. Luke. viii. 3.

When muche people were gathered together and were come to Iesus out of the cities. He spake by a similitude: A sower went out to sowe his seed, and as he sowed, some fell by the waies syde, and it was troden vnder fote, & the foules of the aire deuoured it vp. And some fel on stones and as sone as it was sprung vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprung vp with it, and choked it. And some fel on good ground, & sprung vp, and bare fruite an hundred fold. And as he sayd these thynges, he cryed. He that hath eares to heare, let him heare. His disciples asked him, sayng: What maner of similitude should this be? And he sayd: Unto you it is geuen to know the secretes of the kingdome of God, but to other in similitudes, that when they se, they should not se, & when they heare, they should not vnderstand. The similitude is this. The sowe is the worde of God, those that are beside the way, are they that heare and afterwarde cometh the deuil and taketh away the worde out of their heartes, lest they shuld beleue, and be saued. They on the stones, are they whiche when they heare the worde, receiue it with ioye: & these haue no rotes, whiche for a while beleue, and in tyme of temptacion go awaye. That whiche fell among thornes, are they whiche heare and go furth, and are choked
b. i. with

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With care, and riches, & voluptuous luyng
and byng furth no fruit. That in the good
grounde, are they whiche with a good and
pure heart, heare the word and kepe it: and
byng furth fruit with patience.

The Epistle on Quinquagesima Son-
day. i. Corinthians. xiii. 3.

Brethren, though I speake with the
tonges of men and angels, & yet haue
no loue, I were euen as a soundyng
brasse, & as a tinklyng cymbal. And though
I could prophesy, and vnderstode all secre-
tes, and al knowledge. Yea if I had al faith
so that I could moue mountaynes out of
their places, and yet haue no loue, I were
nothyng. And though I bestowed all my
gooddes to feede the poore, and though I
gaue my body euen that I burned, and yet
haue no loue, it profiteth me nothing. Loue
suffereth long and is curteous, loue enuieyth
not, loue doth not frowardly, swelleth not,
deleth not dishonestly, seeketh not her owne,
is not prouoked to anger, thinketh not euil
reioyseth not in iniquitie: but reioyseth in
the truth, suffereth all thynges, beleueth al
thynges, hopeth all thynges, and endureth
all thynges. Though that the prophesying
sayle, ether tonges shal cease, or knowledge
vanishe away: yet loue falleth neuer away:
for our knowledge is vnperfite, & our pro-
phesying is vnperfite. But when that whi-
che is perfyte is come, then þe whiche is vn-
perfyte shalbe done away. When I was a
child

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child, I spake as a child, I vnderstode as a child, I ymagined as a child. But as soone as I was a mā, I put away al childishenes: now we se in a glasse, euen in a darke speaking: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am known. Now abideth faith, hoope, and charite, euen these thre: but the chiefe of them is charite.

C The Gospel on Quinquagesima
sonday Luke. xviii. f.

Iesus toke to him the. xli. and sayd vnto them, beholde, we go by to Hierusalem, and al shall be fulfilled that is written by the prophetes of the sonne of man. He shall be deliuered vnto the Gentiles, and shall be mocked, and shall be dispitefully intricated, and shall be spitted on, and when they haue scourged him, they wyl put him to death: and the third day shall he arise againe. They vnderstode none of these thinges, and this saying was hyd from them and they perceiued not the thinges whiche were spoken. It came to passe, as he came nere to Jericho, a certayne blynd man sat by the waye syde begging, and when he hearde the people passe by, he asked what it ment. They sayd vnto him that Iesus of Nazareth went by: and he cryed, saying: Iesus the sonne of David, haue mercy on me. And they whiche wente befoze rebuked him because

b. ii. he

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he should hold his peace. And he muche the more cried. Thou sonne of Dauid haue mercy on me. Iesus stode styl: and commaunded him to be brought to him. And when he was come nere he asked him, sayng. What wilt thou that I do vnto thee? And he sayd. Lorde, that I may receiue my sight. And Iesus sayd vnto him. Receiue thy sight: thy fayth hath saued the. And immediately he sawe & folowed him, praisynge God, and all the people when they sawe it, gaue laude to God.

¶ The Epistle on Thewednesday.
Joel. ii. D.

Oure lord saith, turne vnto me with all your heartes, in fastynge and lamentacion: and teare your heartes, & not your garmentes: and turne vnto the Lorde your God. For he is ful of mercy and compassion, long oz he be angry, & great in mercy, and repēteth when he is at point to punishe. Who can tel whether the lord wyll turne and haue cōpassion, and shal leaue after him a blissynge, sacrifice, & dynke offering vnto the lord your God. Blowe a trumpēt in Syon, proclayme fastynge & call a congregacion, gather the people together: bring thou the elders to one place, gather the yong chyldeyn, and they that sucke the brestes together. Let the byrdgrome come out of his chambie, & the hyde out of her parler: let the priestes that minister vnto the lord, wepe betwene the porche & the alter,
and

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and say, Lorde spare thy people: and deliuer not thy inheritaunce vnto rebuke, that the heathen shal reigne ouer them. Why shulde they say among the nations, where is their God? And the Lorde enuied for his laudes sake, and had cōpassion on his people. And the Lord answered, and sayd vnto his people. Beholde I send you corne, newe wyne, and oyle, that ye shal be satysfied therewith, nether wyl I deliuer you any more vnto the heathen.

The Gospel on A Wednesday.

Mathewe. vi. B.

Christ sayd vnto his disciples. When ye fast, be not sadde as the ypocrites are: for thei disfigure their faces that they might appeare vnto men that they fast. Merely I say vnto you, they haue their rewarde. But thou when thou fastest anoynt thine heade, and washe thy face, that it appeare not vnto men howe that thou fastest, but to thy father that is in secreete, and thy father whiche seeth in secreete shal rewarde the openly. Gather not treasure together on earth, where rust and mothes do corrupte, and wher theues breake through and steale: but gather treasure together in heauē wher neither rust nor mothes do corrupt: where theues neither breake vp, nor yet steale. For wheresoeuer youre treasure is: there wyl your heartes be also.

The Epistle on the fyrst sonday in
Lent, ii. Corinthians. vii. A.

b. iii.

Brethren

THE EPISTLES

Brethren, we exhozte you that ye receiue not the grace of God in vayne. For he saith, I haue heard the in a tyme accepted, and in the day of saluacion haue I succoured the. Behold, now is that wel accepted tyme, behold now is that day of saluacion, let vs geue no mā occasion of euil: that in our office be found no faute. But in all thynges let vs behaue oure selues as the ministers of God. In muche patience, in al afflictions, in necessitie, in anguyshe, in stripes, in prisonment, in strife, in labour in watche, in fastyng, in purenes, in knowlledge, in long sufferpng, in kynndnes, in the holy ghost, in loue vnfained, in the wordes of trueth, in the power of God, by armour of righteousnes, on the right hand, and on the lefte hand, in honoure and dishonoure, in euil repute and good repute, as disciters and yet true, as vnknewen & yet knowen, as dyng, and beholde yet we liue, as chastened and not kyllid, as sorowfng and yet alway merry, as poore and yet make many riche, as haupng nothing and possesying all thinges.

¶ The Gospel on the fyrst sonday in
Lent. Mathew. iiii. 3.

Then Iesus was led away of the spirit into wilderness, to be tempted of p̄deuyl. And when he had fasted. xl dayes, and forty nightes, at the last he was an hungred. Then came to him the tempter and sayd. Yf thou be the sonne of God, cōmaunde

AND GOSPELS.

maunde that these stonks be made bread.
He answered and sayd. It is wrytten. Man
 shall not liue onely by breade: but by euery
 worde that procedeth out of the mouth of
 God. Then the deuil toke him vp into the
 holy cytie, & set him on a pinnacle of the tem-
 ple and sayd to him. Yf thou be the sonne
 of God, cast thy selfe doune. For it is wryt-
 ten. He shal geue his angels charge of the,
 and with their handes they shall holde the
 vp, that thou darst not thy foote against a
 stone. Iesus sayd to him: this is wrytten al-
 so. Thou shalt not tempt thy Lord thy God.
 The deuil toke him vp againe and led him
 into an exceeding high mountaine and shew-
 ed him all the kyngdomes of the worlde
 and al the glory of them, and sayd vnto him
 All these wyll I geue the if thou wylt fall
 doune and worshyppe me. Then sayd Je-
 sus vnto him Quoyd Satan: for it is wryt-
 ten. Thou shalt worshyp the Lord thy God:
 and him onely shalt thou serue.

The Epistle on the second sonday
 in Lent. i. thessalonians. iiii. 3.

We beseeche you brethren, and exhorte
 you in the lord Iesus, that ye encrease
 more and more, euen as ye haue receyued of
 vs, howe ye ought to walke and so please
 God. Ye remembre what comaundementes
 we gaue you in the name of our lord Iesus
 Christ. For this is the wyl of God eue that
 ye shuld abstaine fro fornicacion that euery

b. iiii,

one

THE EPISTLES

one of you knowe how to kepe his vessel in holynes and honoure, and not in the lust of concupiscence, as do the heathen which know not God: that no man go to far, & defraude his brother in bargayning, because the lord is the auenger of all suche thynges, as we tolde you before tyme: & testified vnto you, for God hath not called vs vnto vncleines, but vnto holynes in Christ Iesus our lord.

¶ The Gospel on the second sonday
in Lent. Mathewe. xv. C.

Iesus went thence, and departed into the coostes of Tyre & Sydon. And beholde, a woman whiche was a Cananite came out of the same coostes, and cryed to him, sayng: Haue mercy on me Lord sonne of David, my daughter is pytously vexed wth a deuill, & he gaue neuer a worde to answer. Then came to him his disciples, & besought him, sayng: Sende her away, for she foloweth vs cryng. He answered and sayd: I am not sent but vnto the lost shepe of the house of Israel. Then she came, and worshypped him sayng: Maister, succour me. He answered and sayd: It is not good, to take the chyldrens breade, and to cast it to the whelpes: she answered, and sayd. It is trouth: Neuerthelesse, the whelpes eat of the crummes, whiche fal from their masters table. Then Iesus answered and sayd to her. O woman great is thy faith: be it to thee euen as thou desyrest. And her daughter was made whole, euen at that same houre.

The

AND GOSPELS.

The Epistle on the third sonday in
Lent. Ephesians. vi. 3

Brethren, be ye folowers of God as
dere children, and walke in loue euen
as Christ loued vs: and gaue him selfe
for vs an offering and a sacrifice of a sweet
saueur to God, so that fornication & all vn-
clennes or couiteousnes be not ones named
among you, as it becōmeth sainctes, nether
filthyng, neither folishe talkyng, neither
iestyng, whiche are not comely, but rather
geuyng of thanks. For this ye knowe that
no whozemonger either vnclene person, or
couitous person whiche is the worshypper
of Images hath any in heritaunce in the
kyngdome of Christ and of God. Let no
manne deceiue you with bayne wordes, for
throughe suche thinges cōmeth the wraeth of
God, on the children of vnbeleue. Be not
therfore companions with them. Ye were
ones darkenes, but are nowe lyght in the
Lorde, walke as children of light. For the
fruite of the the spirite is in all goodnes,
rightwisenes and truerth.

The Gospel on the third sonday
in Lent. Luke xi. 2.

Iesus was castyng out a deuil, whiche
was domine. And it folowed when the
deuil was gone out, the domine spake, &
the people wondered. Some of them sayd,
he casteth out deuils by the power of Balze
but the chiefe of the deuils: and other tū-
ted him, sekyng of him a signe frō heauen.

THE EPISTLES

He knewe these thoughtes, and sayd vnto
them: Every kyngdome at debate within it
selfe shalbe desolate: and one house shal fal
vpon another. So if Sathan be deuised
within him selfe: howe shal his kyngdome
endure: bicause ye say that I cast out deuils
by the power of Belzabub. If I by the po-
wer of Belzabub cast out deuils: by whose
power do your children cast the out: There-
fore shal they be your iudges. But if I with
the synger of God do cast out deuils: no
doubt but the kingdome of God is come v-
pon you. When a strong man armed wat-
cheth his house all that he possesseth is in
peace: but when a stronger then he cometh
on him and ouercometh him, he taketh fro
him his harneys wherin he trusted, and de-
uiderh his goodes. He that is not with me
is against me: & he that gathereth not with
me scattereth. When the vncleane spirit is
gone out of a man, he walketh through wa-
terles places sekyng rest, and when he fynd-
eth none, he saith, I wil returne againe to
my house whence I came out: and when he
cometh he fyndeth it swepte and garnished.
Then goeth he, and taketh seven other spi-
rites with him worse then him selfe: & they
entred in, and dwel ther. And the end of the
man is worse then the begynnyng. It for-
tuned as he thus spake, a certaine womā of
the company lyft vp her voyce, and sayd to
him. Happy is the wombe that bare the, and
the pappes whiche gaue the sucke. And he
sayd

AND GOSPELS.

Sayd: Happy are they that heare the worde of God, and kepe it.

C The Epistle on Midlent Sonday.

Galathians. iiii. L.

Brethren, it is written that Abraham had.ii.sonnes. The one by a bonde maide:the other by a free woman. Yea and he whiche was of the bondwoma was borne after the fleſhe:but he whiche was of the free woman was borne by promise:whiche thinges betoken mystery. For these women are two testaments: the one fro the mount Synai, whiche gendyeth bondage, whiche is Agar: for mount Synai is called Agar:in Arabia, and bozdereth vpon the cytle whiche is nowe Hierusalem: is in bondage with her chyldzen. But Hierusalem whiche is aboue, is free, whiche is the mother of vs al:for it is written:Reioyce thou baryn that bearest no chyldzen, bryake furth and cry thou that trauaylest not, for the desolate hath many mo chyldzen then she whiche hath an husband. Brethren we are after the maner of Isaac chyldzen of promise:but as then he whiche was borne carnally persecuted him that was borne spirytually.

Euen so it is now: neuertheles what saith the scripture: Cast away the bondwoman and her sonne:for the sonne of the bondwoman shal not be hepye with the free woman. So then brethren, we are not chyldzen of the bondwoman:but of the free woman.

C The Gospel on Midlent Sonday.

John,vi. 3.

THE EPISTLES

Iesus went his way ouer the sea of Galilee nere to a cytie called Cybertas, and a great multitud folowed him, because they had sene the myracles that he dyd vpon them whiche were diseased. Iesus went vpon into a mountayne, and there he sat with his disciples, and Easter a feast of the Jewes was nere. Then Iesus lyft vpon his eyes and saw a great company come vnto him, and sayd to Philippe: whence shal we bye bread, that these might eat? This he sayd to proue him: for him selfe knew what he would do. Philyp answered him: Ten peny worth of bread are not sufficient for them, that every man might haue a litle. Then sayd vnto him one of his disciples Andrew Simon Peters brother: There is a lad here, whiche hath .v. barley looues and .ii. fishes: but what is that among so many? Iesus sayd: Make the people to set doune, There was muche hay in the place, and the men sat doune, in number aboute .v. thousand. Iesus toke the bread and gaue thakes, and gaue to the disciples, and his disciples to them þ were set doune And likewise of the fyshes, as muche as they would. When they had eaten ynough, he sayd to his disciples: Gather vpon the broken meate that remaineth, that nothyng be lost. They gathered it together, and fylled, xii. baskettes with broken meate, of the .v. barley looues, whiche broken meat remainned to them that had eaten. Then those men, when they had sene the myracles that Iesus dyd

AND GOSPELS.

dyd, sayd: This is of a trueth the same prophete, that should come into the world.

C The Epistle on Passion Sunday.

Hebrewes. ix. C.

Brethren, Christ beyng an high priest of good thynges to come: came by a greater & more perfect tabernacle, not made with hādes, that is to say, not of this maner of buildyng, neither by the blood of goates and calves: but by his owne blood he entred ones for all, into th: holy place, and found eternal redemption: for if th: blod of oxen and of goates, and the ashes of an hyssop when it was sprynkled, purified the vn-cleane as touchyng the purifyng of þ flesh howe muche more shall the blood of Christ, whiche through the eternal spirite, offered him selfe without spot to God, to pouрге our cōscience frō dead workes for to serue the liuyng God, and for this cause is he the mediator of the new testamēt, that through death whiche chaunced for the redemption of those trāsgressions, that were in the first testament they whiche were called, might receiue the promise of eternal inheritaunce.

C The Gospel on Passion Sunday.

John. viii. f.

Iesus sayd to the cōpanye of the Jewes and the high priestes. Which of you can rebuke me of sinne? If I say the trueth why do you not beleue me? He that is of God, heareth Goddes worde. Ye therfore heare them not, because ye are not of God.
Then

THE EPISTLES

Then answered the Jewes, and sayd vnto him: Day we not wel: that thou art a Samaritane, and hast the deuil. Iesus answered, I haue not the deuil: but I honour my father, & ye dishonour me, I seeke not myne owne praise: but ther is one that seeketh and iudgeth. Verely verely I say vnto you: yf a mā kepe my saynges: he shal neuer see death. Then sayd the Jewes to him. Howe know we that thou hast the deuil. Abraham is dead and also the prophetes: and yet saiest thou: If a man kepe thy saynges, he shal neuer taste death. Art thou greater then our father Abraham: whiche is dead, and the Prophetes are dead: whom makest thou thy selfe? Iesus answered: If I honour my selfe my honour is nothyng worth. It is my father that honoureth me, whiche ye say is youre God, and yet haue ye not knowen him: but I know him, and yf I should say I know him not, I should be a lyer lyke vnto you. But I know him, & kepe his sayng. Your father Abraham was glad to see my day, and he saw it, and reioyled. Then sayd the Jewes to him: Thou art not yet fifty yere old and hast thou sene Abraham? Iesus sayd vnto them: Verely verely I say vnto you. As Abraham was, I am. Then toke they vytones to cast at him: but Iesus hyd him selfe, and went out of the temple.

¶ The Epistle on Palme Sunday.
Philippians. .ii. 3.

Brethren

AND GOSPELS.

Bethzen, let the same minde be in you the which was in Christ Iesu: which beyng in the Shape of God, thought it not robbery to be equal wth God. Nevertheless he made him selfe of no reputation, and toke on him the Shape of a seruaunt: and became like vnto men, and was found in his apparel as a man, he humbled him self, and became obedient vnto death, euen to the death of the crosse: Wherefore God hath exalted him: and geuen him a name aboue all names. That in the name of Iesu, should c^{ry} uery knee bowe, both of thinges in heauen, and thinges in y^e earth, and thinges vnder the y^e earth: and that all tonges should cōfesse that Iesus Christ is the Lorde, vnto the praise of God the father.

The passion on Palme Sunday.

Mathew. xxvi. A.

Iesus sayd vnto his disciples: Ye know that after two daies shalbe Easter and the sonne of man shalbe deliuered for to be crucified. Then assembled together the chiefe priestes and the Scribes, and the elders of the people into the palaces of the high priest which was called Cayphas, and helde a counsell how they might take Iesus by subtiltie, and kyl him. But they sayde: not on the holy day: lest any trouble arise among the people. When Iesus was in Bethany in the house of Simon the slipper there came vnto him a woman which had an Alabastrer boxe of precious oynment, & poured
it

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It on his head as he sat at the borde. When
 his disciples sawe it, they had indignacion,
 sayng: what needed this waste? This oymt-
 ment might haue bene wel solde, & geuen to
 the poore. When Iesus vnderstode that, he
 sayd to them, why trouble ye the woman?
 She hath wrought a good worke vpon me:
 for ye shall haue poore folke alway w you:
 but methal ye not haue alwaies. And in that
 she cast this oymtment on my bodie, she dyd
 it to bury me withal. Verely, I saye vnto
 you. Whensoever this Gospel shalbe preas-
 ched throughout al the world, ther shal also
 this that she hath done be tolde, for a memo-
 rial of her. Then one of twelue called Iu-
 das Iscarioth, went to the chiefe priestes &
 sayd. What wyl you geue me, and I wyl
 deliuer him to you. And they appointed to
 him xxx peces of siluer: and from that tyme
 he sought opportunitie to betraye him. The
 fyrst day of sweete bread the disciples came
 to Iesus sayng vnto him: where wyl thou
 that we prepare for þ to eat the Pascall labe
 and he sayde go into the cytie, vnto suche a
 man, and say to him. The maister sayeth,
 my tyme is at hand, I wyl kepe myne Easter
 at thy house, with my discip'les, and the dis-
 ciples dyd as Iesus appointed them, and
 made redy the easter lambe. When the euen
 was come, he sat doune with the twelue.
 And as they dyd eate, he sayd. Verely, I say
 to you that one of you shal betray me. And
 they were excedyng sorrowful, and beganne
eury

AND GOSPELS.

every one of the to sale to hym. Is it I master? He answered and said. He that dips
peth his hande with me in the disse shall be-
traise me: the sonne of manne goeth, as it is
writen of hym: But wo be to that man, by
whō the sōne of mā shalbe betrayed. It had
been good for that man, if he had neuer ben
bozne. Then Judas whiche betrayed hym,
answered & said. Is it I master? He said
vnto hym. Thou hast said. As thei did eate
Jesus toke bread and gaue thanks, brake
it, and gaue it to his disciples & said. Take
eate, this is my body. And he toke the cuppe
and thāked, and gaue it them sayng, drinke
of it eury one: for this is my bloude of the
newe testament, that shalbee shed for many,
for the remission of sinnes. I sale vnto you
I will not drynke hencefurth of the fruit of
the vine tree, vntill that daie when I shall
drinke it new with you in my fathers kyng
dome. And when thei had said grace, thei
went out into the mount Oliuete. The said
Jesus vnto them, all ye shalbee offended by
me this night. For thus it is writen. I will
smite the sheptherd, & the flocke shalbe scat-
tered abrode. But after I am risen again, I
will goo before you into Galile. Peter an-
swered & said vnto hym. Though all men
should bee offended by thee: yet would I ne-
uer bee offended. Jesus said to hym. Verely
I sale vnto the, that this same night before
the cocke crowe, thou shalt deny me thise.
Peter said vnto him. If I should die with
thee:

L.i.

thee:

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thee: yet would I not deny thee. Likewise al
 so saied all the disciples. Then went Iesus
 with the into a place whiche is called Geth
 semany, and saied to his disciples. Sitte ye
 here while I go and praye yonder, & he toke
 with hym Peter, and the twoo sonnes of
 zebedie, and began to waie sorrowfull, and
 to bee in an agony. Then saied Iesus to the
 My Colle is heuy, euen vnto the death, tary
 ye here and watche with me. And he went a
 litle apart and fell flat on his face, & prayed
 sayng. O my father if it be possible, let this
 cup passe from me: Neuertheles, not as I wil
 but as thou wilt. And he came vnto the dis
 ciples, and found the a slepe, & saied to Pe
 ter. What could ye not watch with me one
 houre? Watche and praye, that ye fal not in
 to temptaciō: The spirit is willing, but the
 flesh is weake. And he wēt awaie once more
 & prayed sayng. O my father, if this cup ca
 not passe from me, but that I drinke of it:
 thy will bee fulfilld, and he came and found
 them a slepe again: for their yies wer heuy &
 he left them, and went again and prayed the
 thirde tyme, sayng the same wordes. Then
 came he to his disciples and saied to them.
 Slepe hence furth and take your rest. Take
 hede the houre is at hande. And the sonne of
 man shal be betrayed into the handes of sin
 ners. Rise, let vs bee goyng, behold he is at
 hande that shal betraye me. While he yet
 spake, lo, Judas one of the twelf came, and
 with him a great multitude, with swordes &
 staves

AND GOSPEL 9.

Raues, ſet from the chief of the priettes and elders of the people . And he that betrayed hym had giuen them a token, ſaiyng: whos ſoeuer I kiſſe theſame is he, laye handes on hym. And ſuerthe withall he came to Ieſus, and ſaided, Haile maſter, & kiſſed hym. And Ieſus ſaided to hym: Frende wherefoze art thou come? Then came thei and laied hādes on Ieſus, and toke hym. And behold one of them whiche wer with Ieſus ſtretched out his hande and drewe his ſworde & ſtroke a ſeruaunt of the hie priette and ſmote of his eare. Then ſaided Ieſus vnto hym. Put vp thy ſworde into the ſheath: for all that laye hande on the ſworde, ſhall periſhe with the ſworde: either thynkeſt thou, that I cannot now praye to my father, and he ſhall giue me mo then .xii. legions of angels? But howe then ſhould the ſcriptures bee fulfilled: for ſo muſt it be. The ſame tyme ſaided Ieſus to the multitude. Ye are come out as it wer to a theſe, with ſwordes & ſtaues for to take me I ſat daily teachyng in the tēple among you and ye toke me not. Al this was dooen, that the ſcriptures of the Prophetes might bee fulfilled. Then all the diſciples forſoke hym & fled. And thei toke Ieſus & led hym to Cai phas the hie priette, where the ſcribes & the elders wer aſſembled & Peter folowed hym a far of, to the hie priettes place, and wente in, and ſat with the ſeruaūtes, to ſe the ende. The chief priettes and the elders, & all the counſail: ſought falſe witnes againſt Ieſus

L.ii. for

Howe much it is in the
of it I neede not to ſay
ſome
to me William
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Jany
J. folowes in

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THE EPISTLES

for to put hym to death, but thei found none, in so muche that whē many false witnessēs came, yet founde thei none. At the last came two false witnessēs; and said. This felow said I can destroye the temple of God, and buylde it again in threē daies. And the chief priest rose and said to him. Answerest thou nothyng, how is it that these beare witness against the? But Iesus held his peace. And the chief priest answered and said to hym: I charge thee in the name of the liuyng god that thou tell vs whither thou be Christ the sonne of god. Iesus said to him, thou hast said. Neuertheles I saie vnto you, herafter shall ye see the sonne of man sittynge on the right hande of power, and come in the cloudes of the skye. Then the hie priest rent his clothes, sayng: he hath blasphemed, what nede we any mo witnessēs? Beholde, now we haue ye heard his blasphemy, what thynke ye? Thei answered and said: He is worthy to dye. Then spitted thei in his face & buffeted hym with fistes, & other smote him with the palme of their hādes on his face, sayng Tell vs thou Christ. Who is he that smote thee? Peter sat without the palaice, and a dāsell came to hym sayng. Thou also wast w Iesus of Galile, but he denied it befoze the al, sayng: I wote not what thou saiest. When he was gone out into the porche, another wenche sawe him, and said to them that wer there. This felowe was also with Iesus of Nazareth, and again he denied it with

AND GOSPELS.

With an othe, that he knewe not the manne. And after a while came to hym thei þ̄ stode by and saied to Peter. Surely thou art euē one of theim, for thy speche be trayeth thee. Then began he to curse, and to sweare that he knewe not the man. And immediately the cocke crue. And Peter remembred the wordes of Iesus, whiche saied vnto hym. Before the cocke crowe thou shalt deny me thrise: and went out at the doores, and wepte bitterly. When the mornyng was come, all the chief priestes and the elders of þ̄ people helde a counsaill against Iesus to put hym to death, and brought hym bound and deliuered hym vnto Ponce Pilate the deputie. Then when Judas whiche betrayed hym, sawe that he was condemned, he repented hymself: and brought again the thirty plates of siluer to þ̄ priestes and elders, sayng I haue synned berraying the innocent blud. And thei saied: What is that to vs, se thou to that? And he cast doune the siluer plates in the temple and departed, and went & hanged hymself. And the chief priestes toke the siluer plates and saied. It is not lawfull for to put theim into the treasury, because it is the price of bloud, & thei toke counsaill, and bought with theim a potters felde, to bury straungers in, wherefore the felde is called the feld of bloud vnto this daie. Then was fulfilled þ̄ whiche was spoken by Hieremy the Prophete sayng. And thei tooke thirty siluer plates, the price of hym that was ba-

Liii. lowed

THE EPISTLES

lowed, whom thei bought of the children of
 Iſraell, and thei gaue them for the potters
 ſelds, as the Lorde appoynted me.

Jeſus ſtoode befoze the depute, and the de-
 pute asked hym ſaiyng Art thou the kyng
 of Jewes? Jeſus ſaid to him, Thou ſaiest
 And when he was accused of the chief prie-
 ſtes, and elders, he answered nothyng. The
 ſaid Pilate vnto him, hearest thou not, how
 many thynges thei laie againſt thee? And he
 answered vnto hym neuer a woorde. In ſo
 muche that the depute marueiled greatly.
 And that feaſt the deputie was wont to de-
 liuer too the people a priſoner whom thei
 would deſire. He had then a notable priſo-
 ner, called barrabas. And when thei wer ga-
 thered together, Pilate ſaid to the. Whe-
 ther will ye that I giue loſe vnto you, Bar-
 rabas, or Jeſus that ye called Chriſt? For
 he knewe well, that for enure thei had deli-
 uered hym. When he was ſet downe to giue
 iudgemente, his wife ſente to hym ſaiyng.
 Haue thou nothyng to dooe with that iuſt
 manne, for I haue ſuffered many thynges
 this daie in a dreame aboute hym. But the
 chief priſtes and the elders perſwaded the
 people that thei ſhould aſke Barrabas, and
 ſhould deſtroye Jeſus. Then the depute an-
 ſwered and ſaid to them. Whether of the
 twain will ye þ I let loſe to you, & thei ſaid
 Barrabas, Pilate ſaid vnto them. What
 ſhall I do the with Jeſus, whiche is called
 Chriſt? Thei all ſaid to him, let him be cru-
 cified

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crified. The ſaide the depute what euil hath
he doen? And thei cried the moze ſaying. Let
hym bee crucified. When Pilate ſawe that
he pꛛuailed nothing, but that moze buſineſſe
was made, he tooke water and waſhed his
handes befoze the people, ſaying. I am in-
nocent of the bloud of this iuſt perſon, and
that ye ſhall ſe. Then answered all the peo-
ple and ſaid. His bloud bee on vs and on
our children. Then let he Barabbaſ loſe vn-
to them, and ſcourged Jeſus, and deliuered
hym to bee crucified. Then the ſouldiers of
the depute toke Jeſus to the common hall:
and gathered to hym all the cōpaignt, and
thei ſtripped hym, and put on hym a purple
roabe: and platted a croune of thorne: & put
it on his hed, and a rede in his right hande:
and bowed their knees befoze hym, & mock-
ed hym, ſaying: Haile kyng of the Jewes,
and ſpitted on hym, & thei toke the rede and
ſmote hym on the hed. And when thei had
mocked hym, thei toke the purple of hym
again & put on his owne rayment on hym: &
led hym a waie to crucifie hym. And as thei
came out thei ſounde a manne of Ciren, na-
med Simeon. Hym thei compelled to beare
his croſſe And when thei came to the place,
called Golgatha: That is to ſaie, a place of
dedde mennes ſculles Thei gaue hym vine-
ger to drinke, myngled with gall: and when
he taſted therof, he would not drinke. Whe-
thei had crucified hym, thei parted his gar-
mentes, and did caſt lottes, too fullill that

£.iii,

whiche

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whiche was spoken by the Prophete. Thei deuided my garmentes among them, and on my vesture did thei caste lottes. And thei sat and watched hym ther: And thei set vp ouer his hed the cause of his death, writtē: This is the kyng of the Iewes. And there were two thefes crucified with hym, one on the right hande, & another on the left. Thei that passed by reuiled hym, wagging their heddes, and sayng: Thou that destroyest the temple of God and buyldest it in three daies, saue thyself. If thou bee the sonne of God, come doune from the crosse. Likewise also the hieriepriestes mockyng hym, with the Scribes & elders saied: He saued other, hymself he can not saue. If he bee the kyng of Israell, lette hym now come doune from the crosse, and we will beleue hym. He trusted in God, lette hym deliuer hym now, if he will haue hym, for he saied: I am the sonne of God. That same also, the thefes whiche were crucified with hym, cast in his teethe. From the sixte houre there was darkenes ouer al the lande vnto the nyynth houre. And about the nyynth houre Iesus cried with a loud voice sayng: Ely, Ely, Lamazababany. That is to saie: My God, my God, why hast thou forsaken me? Some of them that stood there, when thei heard that, saied: This man calleth for Helias. And straite waie one of them ran and tooke a sponge and filled it full of vineger, and put it on a rede and gaue hym to drynke. Other saied let be, let vs se whe-
ther

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ther Helyas will come and deliuer hym, Jesus cried again with a loude voyce, and pelded vp the ghost. And behold the vaile of the temple did rent in twain, from the toppe to the botome: and the pearth did quake, and the stones did rent, and graues did open, and the bodies of many sanctes that slept arose and came out of their graues after his resurrection, and came into the holy citee, and appeared vnto many. When the Centurio, and thei that wer with hym watchyng Jesus sawe the pearth quake, and these thynges whiche happened, thei feared greatly, sayng: Of a surety this was the sonne of God. And many women were there, beholding hym a far of, whiche folowed Jesus from Galile, ministryng vnto hym. Among whiche was Mary Magdalene, and Mary the mother of James and Ioseph, and the mother of Zebedees children. When the euen was come, there came a riche manne of Aramathia, named Ioseph, which also was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to bee deliuered, and Ioseph toke the body, and wrapped it in a cleane linnen cloth, & putte it in his newe tumbre whiche he had hewen out, euen in the rocke: and rolled a greate stone at the doore of the sepulchre and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

The Gospell on Palme Sundaire.

L.v. The

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THe next daie that foloweth good Friday daie the hie priestes and Pharises got themselves to Pilate and said: Sir wee remembre, that this deceiver said while he was yet a liue. After thre daies I will rise again. Commaund therefore the sepulchre to be made sure, vntill the third daie lest peradventure his disciples come & steale hym awaie, and saie to the people, he is risen fro death, and the last erreure be worse then the firste. Pilate said to them: Take watche meue, go and make it as sure as ye can, and thei wente and made the sepulchre sure with watchemen, and sealed the Stone.

The passion on good Fridaye.

Jhon. xviii. 3.

Iesus wente furth with his disciples ouer the brooke Cedron, where as was a garden into the whiche he entered with his disciples. Judas also whiche betrayed hym, knewe the place, for Iesus oftentimes resorted theither with his disciples, Judas (the after he had receiued a bonde of men) and ministers of the hie priestes and pharises came thither with Lanters and firebrondes, and weapons. Then **JESUS** knowing all thynges that should come on hym, wente furthe, and said too them: Whom seeke ye? Thei answered hym: Iesus of Nazareth. Iesus said too them: I am he. Judas also whiche betrayed hym, stode with them, but as sone as he had said to them, I am he, thei went backwardes & fell

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fell to the ground. And he asked them againe
Whom seeke ye? Thei saied Iesus of Nazareth. Iesus answered: I saied to you, I am he. If ye seeke me, let these go their way: That the sayng might be fulfilled, whiche he spake. Of the whiche he gauest me, haue I not lost one. Simon Peter had a sword and drew it, and smote the hie priestes seruante, and cutte of his right eare, the seruantes name was Malchus. Then saied Iesus to Peter: put vp thy sword into the sheathe. Shall I not drynke of the cup whiche my father hath gyuen me? Then the cōspaignie and the capitaine, and the ministers of the Jewes, toke Iesus and bounde hym and led hym awaie to Anna, for he was father in lawe vnto Caiphas. This Caiphas was he that gaue counsaill too the Jewes, that it was expedient, that one man should dye for the people. And Simon Peter folowed Iesus and another disciple. That disciple was knowen of the hie priest, & went in with Iesus into the palais of the hie priest but Peter stode at the doore without. The wente oute the other disciple whiche was knowen to the hie prieste, and spake to the damsell that kepte the doore and broughte in Peter. Then saied the damsell that kepte the doore vnto Peter: Arte not thou one of this mans disciples to? He saied: I am not. The seruantes and ministers stode there & had made a fire of coles, for it was colde, and thei warmed themselves. Peter also

Rode

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stode among the and warmed hymself. The
 hie prieste asked Iesus of his disciples and
 of his doctryne. Iesus answered hym: I
 spake openly in the world, I euer taught in
 the Synagoge and in the temple where all
 the Jewes resorted, and in secrete haue I
 saied nothyng. Why askest thou me? Alke
 theim whiche heard me what I saied vnto
 theim, beholde, thei canne tel what I saied.
 When he had thus spoken, one of the mi-
 nisters that stode by, smote Iesus on the
 face, sayng: Answerest thou the hie prieste
 so? **JESUS** answered hym. If I haue
 euill spoken, beare witnesse of euill. If I
 haue well spokē, why smitest thou me? And
 Annas sent hym bounde vnto Caiphas the
 hie priest. Simon Peter stode and warmed
 hymself, and thei saied vnto hym: Art thou
 not also one of his disciples? He denied it &
 saied: I am not. One of the seruantes of
 the hie prieste, his colyn, whose eare Peter
 smote of, saied vnto hym: Did not I se the
 in the garden with hym? Peter denied it a-
 gain, and immediarly the rocke crue. Then
 led thei Iesus from Caiphas into the halle
 of iudgemente. It was in the mornynge and
 thei themselves went not into the iudgemēt
 hall, lest thei should bee defiled, but that thei
 might eate the Paschall lambe. Pilate then
 went out to them and saied: What accusa-
 tion byng ye against this manne? Thei an-
 swered and saied to hym: If he were not an
 euill doer, wee would not haue deliuered
 hym

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hym to thee. Then saied Pilate too thehm:
 & ake ye hym & iudge hym after your owne
 lawe. Then the Jewes saied vnto hym: It
 is not lawfull for vs to put any manne too
 death. That the wordes of Iesus might be
 fulfilled, whiche he spake, signifying what
 death he should die. Then Pilate entred in-
 to the iudgement hall again, and called Ie-
 sus and saied too hym: Arte thou the kyng
 of the Jewes? Iesus answered him: Saicst
 thou that of thy self, or did other tell it thee
 of me? Pilate answered: Am I a Jewe?
 Thyne owne nacion, and hie priestes haue
 deliuered the to me. What hast thou doene?
 Iesus answered: My kyngdome is not of
 this worlde, If my kyngdome were of this
 worlde then would my ministers surely
 fight & I should not bee deliuered vnto the
 Jewes. But now is my kyndō not frō hēce
 Pilat saied vnto him: The art thou a kyng
 Then Iesus answered: Thou saicst that I
 am a king. For this cause was I borne, and
 for this came I into the worlde, & I should
 beare witness vnto the trueth, and all that
 are of the trueth heare my voyce. Pilat saied
 vnto hym: What thyng is trueth? And whē
 he had saied that, he wente out again to the
 Jewes, and saied to them I find in hym no
 cause at al. Ye haue a custome that I should
 deliuer you one lose at Easter, will ye that
 I looke to you the kyng of the Jewes? Thē
 cried thei all again, sayng: Not hym, but
 Barrabas. That Barrabas was a robber.
 Then

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Then Pilate toke Iesus and scourged him and the souldiers wode a crowne of thorne and put it on his hed, and thei did on hym a purple garmēt, and saied: Haile kyng of the Jewes, and thei smote hym on the face. Pilate went furthe again and saied to theim: Behold, I byng hym furth to you, that ye maie knowe that I finde no faulte in hym. Then came Iesus furth wearyng a crowne of thorne, and a roabe of purple. And Pilate saied to them: Behold the man. Whē the hie priestes and ministers sawe him thei cryed sayng: Crucifie hym, crucifie hym. Pilate saied to them: Take ye hym, and crucifie hym, for I finde no cause in hym. The Jewes answered him. We haue a law; and by our law he ought to die, because he made hymself the sonne of God. When Pilate heard that sayng, he was, the more afraid, and wente agayne into the iudgemente hall and saied vnto Iesus. Whence arte thou? But Iesus gaue him no answer. The Pilate saied vnto hym. Speakest thou not vnto me? Knowest thou not that I haue power to crucifie the? And haue power to lōse the? Iesus answered: Thou couldest haue no power at all against me, except it wer gīuen thee from aboue. Therfore he that deliuered me to thee, is more in synne, and from thencefurth sought Pilate meanes to lōse him, but the Jewes cried sayng: If thou let hym go, thou art not Cēsars frēd. For who soeuer maketh hymself a kyng, is against Cēsar.

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Cesar. When Pilate heard that sayng: he brought Iesus furthe, & sat doune to geue sentence, in a place called the pauement, but in the Hebrue tong Gabbatha. It was the Sabboth euen that falleth in þe Easter fest and aboute the sixt houre, he saied vnto the Jewes: behold your kyng: Thei cried away with hym, awaie with him, crucifie him. Pilate saied vnto them: Shall I crucifie your kyng? The hie priestes answered: We haue no kyng but Cesar. Then deliuered he hym vnto theim, to bee crucified. And thei tooke Iesus and led hym awaie, and he bare his crosse and wete furth into a place called the place of ded mennes sculles: whiche is named in Hebrue Golgatha, where thei crucified hym, & twoo other with hym, on either side one, and Iesus in the middelt. And Pilate wrote his title, and put it on the crosse. The wrytyng was Iesus of Nazareth king of the Jewes. This title reade many of the Jewes: for the place where Iesus was crucified was nere to the citee. And it was wryten in Hebrue, Greke, and Latyn. Thei saied the hie priestes of the Jewes: Wryte not kyng of Jewes: but that he said, I am king of the Jewes. Pilate answered: What I haue wrytten, that haue I wrytten. Then the souldiers whē thei had crucified Iesus, toke his garmentes, and made foure partes to euery souldier a part, and also his coate. The coate was without scame wrought on thpoughout: and thei saied one to another:
let

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let vs not deuide it: but cast lottes who shal haue it that the scripture might bee fulfilled whiche saith: Thei parted my raymente among them, & on my cote did thei cast lottes And the souldiers did suche thynges in dede There stode by the crosse of Iesus, his mother, and his mothers sister. Mary the wife of Cleophas, and Mary Magdalene. Whē Iesus sawe his mother & the disciple standing, whom he loued: he saied vnto his mother: Woman, behold thy sonne. The saied he to the disciple: beholde thy mother. And frō that houre, the disciple toke her for his owne. After that whē Iesus perceiued that all thynges were perfourmed that the scripture might bee fulfilled, he saied: I thirst. There stode a vessell full of vineger by, and thei filled a spounge with Wyneger and wonde it aboute with Ylope, and put it to his mouth. As sone as Iesus had receiued of the vineger, he saied: It is finished. And bowed his hed, and gaue vp the ghost. The Jewes then bicause it was the Sabbath euen, that the bodies should not remaigne on þe crosse on þe Sabbath daie (for that Sabbath daie was a hie daie) besought Pilate that there legges might bee broken, & that thei might bee taken doune Then came the souldiers and brake the legges of the firste, and of the other whiche was crucified with Iesus. But when thei came to Iesus, and sawe that he was dedde already, thei brake not his legges: but one of þe souldiers with

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aspere thrust him into the syde, and forth with came there out bloud and water, and he that sawe it, bare recorde, and his record is true, and he knowith that he saith true, that ye might beleue also. These thinges were done that the Scripture should be fulfilled. Ye shal not breake a bone of him. And againe another Scripture saith: They shal loke on him, whom they pearced.

The Gospel on good Friday.

After that, Ioseph of Arimathia whiche was a discipule of Iesus, but secret ly for feare of the Jewes, besought Pylate that he might take doune the body of Iesus. And Pylate gaue him licence, & there came also Nicodemus (whiche at the begynnyng came to Iesus by night) & brought Myrr & Aloys myngled together about an hundred pound weight. Then toke they the body of Iesus, and wound it in linnen clothes with the odours, as the maner of the Jewes is to bury. And in the place where Iesus was crucified, was a gardyn, and in the gardyn a newe sepulchre, wherein was neuer manne layd, there layd they Iesus, because of the Jewes Sabbath eue: for the sepulchre was nere at hand.

The Epistle on Easter day.

i. Corinthians. v. B.

Brethren, poure the old leayn: that ye may be newe dowe, as ye are swete bread. For Christ our Easter lambe, is offered vp for vs. Therefore let vs kepe holy

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day, not in the olde leuyn, neither with the leuyn of maliciouſnes and wickednes: but with ſweete bread, of purenes and trueth.

C The Goſpel on Eaſter day.

Marke. xvi. A.

Mari Magdalen, and Mari Jacoby, and Salome, bought odoures that they might come and anoynt Jeſus. And early in the mornynge the next day after the Sabbath day, they came to the ſepulchre, when the ſunne was ryſen, & they ſayd one to another. Who ſhal rolle vs away the ſtone fro the doze of the ſepulchre? And when they looked, they ſawe howe the ſtone was rolled away, for it was a verye great one. And they went into the ſepulchre, and ſawe a yong man ſittynge on the right ſyde, clothed in a long whyte garment, and they were abaſhed. And he ſayd to them. Be not afraid. Ye ſeke Jeſus of Nazareth whiche was crucified. He is ryſen, he is not here: Beholde the place where they put him: but go your way: and tel his diſciples, & namely Peter, he wyl go before you into Galyle, there ye ſhal ſe him, as he ſayd vnto you.

C The Epiſtle on the monday in the Eaſter weke. Actes. x. f.

Peter ſtoode by among the people & ſayd vnto them. Ye knowe well that Jeſus Chriſt was preached throughout all Jewry: and began in Galyle, after the baptiſme whiche John preached: howe God anoynted Jeſus of Nazareth with the holy ghoſt

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ghost: & with power. Whiche Iesus went a
bout doyng good & healing al that were op
pressed of the devils: for God was with him
and we are wytnesses of al thynges whiche
he dyd in the lande of the Jewes, & at Ier
usalem, whō thei slewe and hanged on tre:
him God raysed vp the third day, & shewed
him openly: not to all the people, but to vs
witnesses, chosen before of God. Whiche
did eat and dranke w him after that he rose
fro death. And he comaunded vs to preache
to y people & testifys that it is he that is or
deyined of God a iudge of quicke and dead.
To him geue all the Prophetes wytnesse,
that through his name shuld receiue remissy
on of synnes, al that beleue in him.

The Gospel on the monday in the
Easter weeke. Luke. xxiij. C.

Two of the disciples of Iesus went that same day to a castel whiche was from Hierusalem aboute syttie forlonges, called Emaus. And they talked of all those thinges that had happened.

And it chaunced as they communed together and reasoned, that Iesus him selfe dyctw nere, and went with them, but these eyes were holden, that they could not knowe him, and he sayd to them: What manner of communications are these that ye haue one to another as ye walke, & are sad? And the one of them named Cleophas answered & sayd to him: Art thou only a stranger in Iherusalem, and haste not knowen the things

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thinges whiche haue chaunſed ther in theſe
 daies: To whom he ſayd: what thynges?
 And they ſayd to him: Of Jeſus of Naza-
 reth, whiche was a prophete mightie in deed
 and worde before God and all the people,
 And howe the high priettes and our rulers
 deliuered him to be cōdemned to death, and
 haue crucified him: but we truſted ꝑ it ſhuld
 haue bene he ꝑ ſhould haue deliuered Iſrael
 And as touchyng al theſe thinges, to day is
 euen the third day that they were done. Yea
 and certayne womē alſo of our companie
 made vs aſtonied, whiche came early to the
 ſepulchre, and found not hiſ body and came
 ſayng: that thei had ſene a viſion of angels
 whiche ſayd that he was aliue. And certayne
 of them whiche were with vs, wente their
 way to the ſepulchre, and found it euen ſo,
 as the women had ſayd: but him ſelfe they
 ſawe not. And he ſayd to them: O fooles &
 ſlowe of heart, to beleue al that the prophes-
 tes haue ſpoken: ought not Chriſt to haue
 ſuffered theſe thinges, and to entre into hiſ
 glory? And he began at Moſes and at al the
 prophetes, and interpreted to the in al ſcrip-
 tures whiche were wiſten of him, and they
 drew nere to the caſtel whiche they went to:
 and he made as though he would haue gone
 further: but they cōſtrained him, ſayng: Ab-
 hyde wth vs for it draweth towards night,
 and the day is farre paſſed: and he went in
 to ſary with them. And it came to paſſe as
 he ſat at meate wth them, he toke bread, bleſ-
 ſed,

And he began to ſay vnto them
 of the ſcriptures how he was
 fulfilled in them
 And they were
 ſtunned
 And he ſayd vnto them
 And they were
 ſtunned
 And he ſayd vnto them
 And they were
 ſtunned

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fed it, brake, and gaue it to them, and their eyes were opened and they knewe him, and he vanished out of their sight, and they said betwene them selues, dyd not oure heartes burne within vs while he talked with vs by the way: and as he opened to vs the scriptures, And then arose vp the same houre and returned againe to Hierusalem, and found the eleuen gathered together, and them that were with them, whiche sayd, the Lord is risen in deed, and hath appeared to Symon, & they told what things was done in þ way and howe they knewe him in breaking of bread.

The Epistle on the wednesday in the Easter weke. Actes. xiii. L.

PAule stode vp, and beckened with the hand and sayd: Ye men & brethren, children of the generacion of Abraham, and whosoever among you feareth God to you is this woide of saluacion sent. The inhabitants of Hierusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes whiche are red every Sabboth day. They haue fulfilled them in condemnyng him. And when they found no cause of death in him, yet despyed they to late to kyl him. And when they had fulfilled all that were written of him, they toke him downe from the tre, and put him in a sepulchre: but God raised him agayne fro death. And he was sene many daies of the whiche came with him from Galyle to Hierusalem

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whiche are his wytnesses vnto the people. And we declare vnto you, how that the promise made vnto the fathers, God hath fulfilled vnto vs their children, in that he raysted vp Iesus againe.

¶ The Gospel on the tuesday in the Easter weke. Luke. xxiii. f.

Iesus him selfe stood in the myddest of his disciples, and said vnto them: peace be with you. And they were abashed and afrayd, supposyng that they had sene a spysyte. And he sayd vnto them. Why are ye troubled? and why do thoughts arise in your heartes. Beholde my handes and my feet: that it is euen I my self, handle me and se. For spirytes haue no fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes, & his feet: and whyle they yet beleued not, and wondered for ioy: he sayd vnto them haue ye any meate? And they gaue him a peece of brypled fishe, and of a hony combe, and he toke it & dyd eat it befoze them, and he sayd vnto the. These are the wordes whiche I spake vnto you: whyle I was yet with you, that al must be fulfilled, whiche were written of me in the lawe of Moses, and in the prophetes, & in the Psalmes. Then opened he their wyntes, that they might vnderstand the scriptures: and sayd to them. Thus it is written, & thus it behoueth Christ to suffre, & to arise againe from death the third day. And repentance, and remission of synne should be preached

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preached in his name among all nations.

The Epistle on the wednesday in the
Easter weke. Actes. iiii. C.

Peter opening his mouth, sayd. Ye men
of Israel, & al ye that feare God, heare.
The God of Abraham, Isaac, and Ja-
cob, the God of your fathers hath glorified
his sonne Iesus. Whom ye betrayed, and
denied in the presence of Pilate: when he
had iudged him to be losed. But ye denyed
the holpe and iust, and desired a murthrer
to be geuen you, and kyled the lord of lyfe,
whom God hath rayfed from death, of the
whiche we are witnessles: and now brethren
I knowe that through ignorance ye dyd it
as dyd also your heades. But God whiche
shewed before by the mouth of all the Pro-
phets that Christ should suffre, hath this
wyse fulfilled it.

The Gospel on the wednesday in the
Easter weke. John xxi. A.

After that Iesus shewed hym selfe as
gaine to his disciples, in the Sea of
Cyberias: And on this wise he shewed
he him selfe. There was together Symon
Peter, and Thomas which is called Didi-
mus, & Nathanael of Cana a cytie of Galy-
le, and the sonnes of Zebedee, and ii. other of
the disciples, Symon Peter sayd to them.
I go a fishyng. They sayd vnto him. We
also wyl go with the. Then went they away
and entred into a ship straight way, & that
night caught they nothyng: but when the
d.iiii. moynyng

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morning was nowe come, Iesus stode in the shyre. Neuertheles, the disciples knewe not that it was Iesus. Iesus sayd vnto the dysys, haue ye any meate? They answered him no: And he sayd vnto them, cast out the net on the right side of the shyp, and ye shall fynd. They cast out, and anon they were not able to drawe it, for the multitude of the fishes. Then sayd the disciple whō Iesus loved vnto Peter. It is the Lord. When Symon Peter heard that it was the Lord, he gyfte his mantle to him, for he was naked, and sprang into the sea. The other disciples came by shyp, for they were not farre from the land: but as it were, XL cubites: & they drew the net with fishes. As soon as they were come to land: they sawe hote cooles, & fische layd theron, and bread. Iesus sayd to them: bring of the fysh which you haue caught. Symon Peter stepped furth and drew the net to land, full of great fishes: an hundred and threescore. And for al that there was so many, yet was not the net broken. Iesus sayd to them: come and dync. And none of the disciples durst aske him what art thou? For they knew that it was the Lord. Iesus then came and toke bread and gaue it to the, and fische likewise. And this is now the third tyme, that Iesus appeared to his disciples after that he was risen againe from death.

The Epistle on the first sonday after Easter, i. Iohn. v. 3.

Moff

AND GOSPELS.

Most dere beloued brethren, all that is borne of God ouercommeth the worlde, and this is the victorie that ouercometh the worlde, even our faith: who is it that ouercommeth the worlde, but he whiche beleueth that Iesus is the sonne of God? This Iesus Christ is he that came by water and bloud, not by water only: but by water and blond. And it is the spirit that beareth wytnes: because the spirit is trueth. For there are thre whiche beare recoorde in heauen. The father, the worde and the holy gost. And these thre are one, for there are.iii. whiche beare recoorde in yearth. The spirit, the water, and bloud: And these thre are one. If we receiue the witness of men, the witness of God is greater: for this is the witness of God, whiche he testified of his sone. He that beleueth on the sonne of God, hath the witness of God in him selfe.

¶ The Gospel on the fyrst sonday after
Easter John. x. c.

The same daye at night whiche was the morowe after the Sabbath day: when the doores were shut, wher the disciples were assembled together for feare of the Jewes, came Iesus and stode in the myddest, and sayd to them. Peace be vnto you. And when he had so sayd, he shewed vnto them his handes and his syde. Then were the disciples glade when they saw the Lord. Then sayd Iesus to them againe. Peace be with you. As my father sent me, even so send I you

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I you. And when he had sayd that, he breas-
thed on them and sayd to them. Receiue ye
the holy ghost. Whose sinnes soeuer ye re-
mit, they are remitted to them: And whose
sinnes soeuer ye retaine they are retayned.
But Thomas one of the. xii. called Didis-
mus, was not with them when Iesus came
the other disciples sayd vnto him. We haue
sene the Lord. And he sayd vnto them. Ex-
cept I se in his handes the print of the nailles
and put my finger in the holes of the nailles
and thrust my hand into his syde, I wyl not
beleue. And after. viii. daies agayne his dis-
ciples were within and Thomas with them
Then came Iesus when the doores were shut
and stode in the middelt, and sayd. Peace be
with you. After that he sayd vnto Thomas
bryng thy finger herher, and se my handes, &
bryng thy hand, and thrust it into my syde, &
be not faithles, but beleuyng. Thomas an-
swered & sayd vnto him, my lord & my God.
Iesus sayd to him. Thomas, bicause thou
hast sene me, therfore thou beleuest. Happy
are they that haue not sene, and yet beleue.
And many other signes did Iesus in the pre-
sence of his disciples, whiche are not writte
in this booke. These are written that ye
might beleue that Iesus is Christ the sonne
of God, and that in beleuing, ye might haue
life through his name.

The Epistle on the second sonday
after Easter. i. Peter, ii. C.

Most

AND GOSPELS.

Most dere beloved brethren. Christ suffered for vs, leauyng vs example that we should folowe his steppes, whiche did no sinne: neither was there any guile found in his mouth, whiche when he was reuiled, reuiled not againe, when he suffered, he threatned not, but committed the cause to him that iudgeth righteously, whiche his owne selfe bare our sinnes in his body on the tre, that we should be deliuered from sinne: and should liue in righteousness, by whose stripes ye were healed: for ye were as shepe goyng astray, but are now returned to the shepheard and bishop of our folles.

The Gospel on the second sonday
after Easter. John. x. B.

Iesus sayd to his disciples, I am y^e good shepheard, the good shepheard geueth his life for his shepe: An hyred seruaunt whiche is not the shepheard, neither the shepe are his owne, seeth the wolfe comyng, and leaueth the shepe, & fleeth, & the wolfe catcheth them, and scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunt and careth not for the shepe. I am the good shepherde, and knowe myne and am knowen of myne. As the father knoweth me: euen so know I my father. And I geue my lyfe for the shepe, & other shepe haue I whiche are not of this folde, them also must I byyng, that they may heare my voyce, & that there may be one flocke, and one shepheard.

The

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The Epistle on the thied sonday after
Easter. i. Peter. li. L.

Most dere beloued brethren, I besee-
che you as straungers & pilgrimes:
abstaine from fleshly lustes, whiche
fight against the soule, and see that ye haue
honest conuersacion among the Gentyles,
that they which behaue you as euil doers
may see your good workes, and praise God
in the day of visitacion. Submit your sel-
ues vnto all maner ordinaunce of man for
the Lordes sake, whether it be vnto King
as to the chiefe head: either vnto the rulers
as to them that are sent of him: for the pu-
nishment of euil doers, but for the laude of
them that do wel: for so is the wyl of God
that ye put to silence the ignoraunce of the
folishe men, as free and not as haupng the li-
bertie for a cloke of maliciousnes: but euen
as the seruantes of God. Honour all men,
loue brotherly felowshyppe: feare God, and
honoure the Kyng. Seruauntes, obey your
maisters with all feare, not onely if they be
good and curteous: but also though they
be froward, for it cometh of grace in Christ
Jesus our Lord.

The Gospell on the thied sondaye after
Easter. John. xvi. L.

Iesus sayd to his disciples, after a while
ye shal not see me, & again after a while ye
shal see me, for I go to the father. Then
sayd some of the disciples betwene them-
selues. What is this that he saith to vs?

After

AND GOSPELS.

After a while ye shal not se me, & agayne after a while ye shall se me, & that I go to the father. Thei said therfore, what is this that he saith. Iesus perceiued that they would aske him and sayd to them. This it is that ye requyre of betwene poure selues: that I sayd, after a while ye shal not se me, and againe after a while ye shal se me. Verely verely I say vnto you, ye shal weepe & lament, the worlde shall reioyce, ye shal sorowe, but your sorowe shalbe turned to ioye. A womā when she trauayleth, hath sorowe because her houre is come: but as sone as she is deliuered of the child, she remembreth nomore the angusthe, for ioy that a man is borne in to the world. And ye are now in sorow, but I wyl se you againe. And your heartes shal reioyce, and your ioy shal noman take from you.

The Epistle on the fourth sonday
after Easter. James i. C.

Most dere beloved brethren. Eueri good gyft, and eueri perfyte gyfte, is from aboue, and commeth doune from the father of light, with whom is no variablenes, neither is he chaunged vnto darkenes. Of his owne wyll begat he vs in the word of lyfe, that we should be the fyrst frutes of his creatures. Wherefore moost dere brethren, let eueri manne be swyfte to heare, slowe to speake, and slowe to wiath. For the wiath of manne worketh not that which is righteous before God. Wherefore
lay

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lay apart al filchynnes, al superfluite of maliciousnes. And receiue with mekenes, the worde that is grafted in you: whiche is able to saue your soules.

The Gospel on the fourth Sunday
after Easter. John. xvi. B.

Iesus sayd to his disciples, nowe I go my way to him that sent me: and none of you asketh me whether goest thou? But because I haue sayd suche thynges to you, your heartes are ful of sorow. Neuertheles I tel you trueth, it is expedient for you that I go away, for if I go not away, that comforter wyl not come to you: but if I depart, I wyl send him to you, & when he is come, he wyl rebuke the worlde of sinne, and of righteousness, and of iudgement. Of synne: because they belue not on me. Of righteousness, because I go to the father, and ye shall see me no more. Of iudgement, because the chiefe ruler of this world is iudged already. I haue yet many thynges to say to you: but ye cannot heare them away now. Howbeit when he is come, I meane the spirit of trueth, he wyl teache you all the trueth. He shall not speake of him self, but what soeuer he shall heare, that shall he speake, and he wyl shewe you thynges to come. He shall glorify me, for he shall receiue of myne, & shall shewe vnto you. All thynges that the father hath are myne. Therefore sayd I vnto you, that he shall take of myne and shewe vnto you.

The

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The Epistle on the fifth Sonday
after Easter. James. i. D.

Most dere beloued brethren: Ie I ye be
doers of the word, and no: hearers
only, deceiuyng your owne selves w
Sophistry. For if any heare the worde, and
do it not: he is like a man that beholdeth his
hodely face in a glasse, for as sone as he hath
loked on him selfe, he goeth his way, and im
mediatly forgetteth what his fashion was.
But whosoever loketh in the perfitelaw of
lybertie and cōtinueth therein (if he be not a
forgetful hearer, but a doer of the worde) he
shal be happy in his deed. If any mā among
you seme deuout, & refrayneth not his tong
but deceiueth his owne heart, this mans de
uotion is in vaine. Pure deuotion and vn
defiled before God the father, is this: To
visite the frendlesse and wpdowes in their
aduersitee, and to kepe him selfe vnspotted
from the worlde.

The Gospell on the fifth Sondaye after
Easter. Iohn xvi. F.

Iesus sayd vnto his disciples: Verely be
rely I say vnto you, whatsoeuer ye shall
aske my father in my name, he wyl geue
it you. Hytherto haue ye asked nothyng
in my name. Aske and ye shal receiue it,
that your ioy may be full. These thynges
haue I spoken vnto you in prouerbes, the
tyme wyl come when I shal speake nomore
to you in prouerbes, but I shall shewe you
plainely fro my father, At that day shall ye
aske

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aske in my name, and I say not vnto you, **I** wyl speake to my father for you: for the father him selfe loueth you bicause ye haue loued me, and haue beleued that I came out from God. I went out from the father and came into the worlde. I leaue the worlde againe & go to the father. His disciples sayd vnto him: behold, now speakest thou plainly, and thou vtest no prouerbes. Nowe we knowe that thou vnderstandest al thynges, and nedest not that any mā should aske the any question. Therfore beleue we that thou comest from God.

The Epistle on the monday in the
Crosse daies. James. v. D.

Most dere beloued byerhzen. Knowe ledge your fautes one to another, & pray one for another, that ye may be healed. The praier of a righteous man auaileth much, if it be frequent. **Phylas** was a man in daunger of tribulation as we are, & he prayed in his praier that it might not rain and it rained not on the yearth by the space of thye yerres and. vi. monethes. And againe he prayed, and the heaven gaue rayne, the yearth brought furth her fruit. Yf any of you erre from the trueth, & another couert him, let the same know that he which couerted the sinner fro goyng a straye out of his way, shall saue a soule from death and shall hyde the multitude of synnes.

The Gospel on the monday in the
Crosse daies. Luke. xi. B.

Jesus

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Iesus saied vnto his disciples. Whiche of you should haue a frende and should go to hym at midnight, & saie vnto hym: frende, lende me thre loues: for a frende of myne is come out of the waie to me, and I haue nothing to set before hym. And he with in should answer and saie: trouble me not now, the doze is now shut, and my seruantes are with me in the chamber, I cannot arise and gyue theim vnto thee. I saie vnto you though he will not arise and gyue hym because he is his frende: yet because of his importunitie he would arise, and gyue hym as many as nedeth: and I saie vnto you, aske and it shalbee gyuen you. Seke, and ye shall finde. Knocke and it shalbee opened to you, for eueri one that asketh, receiueth: and he that seeketh fyndeth: & to hym that knocketh shalbe opened. If the sonne aske bread of any of you, that is his father, wil ye giue hym a stone? Or if he aske fishe, will he for a fishe gyue hym a serpent? Or if he aske an egge, will ye offer hym a Scorpion? If ye then whiche are euill can gyue good giftes to your chyldren: Howe muche more shall your father of heauen gyue the holy ghosse to theim that desire it of hym.

¶ The Epistle on the Ascencion euen
Actes. iiii. 6.

The multitude of theim that beleued, were of one herte, and of one solle. Also none of them saied, that any of the thynges whiche he possessed, was his
E. i. owne

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owne: but had all thynges common, & with
greate power gaue the Apostles witnessse of
the resurrection of our lord Iesus Christ,
and greate grace was with the all. Neither
was there any among them that lacked: for
as many as were possessours of landes or
houses, sold them, & brought the price of the
thynges whiche were sold, & layed it downe
at the Apostles fete, & distribucio was made
to euery manne accordyng as he had nede.

¶ The Gospell on the Ascencion
cuen. Ihon. xviij. A.

Iesus lifted vp his yles to heaue, and
said: Father the houre is come, glo-
rifie thy sonne, that thy sonne maie
glorifie thee. As thou hast giuen hym power
ouer all fleſhe, that he should gyue eternall
life too as many as thou haſte gyuen hym.
This is life eternall that thei might knowe
thee that only very God, & whom thou haſt
ſent Iesus Christe, I haue glorified thee on
the yearth. I haue finiſhed the woorkes whi-
che thou gaueſt me to dooe. And now glori-
fie thou me (O Father) with thine owne ſelf
with the glory whiche I had with thee of
the worlde was. I haue declared thy name vnto
those whiche thou gaueſt me out of the
worlde. Theyne thei were, and thou gaueſt
thein me, and thei haue kepte thy saynges.
Nowe haue thei knowen that all thynges
whatſoeuer thou haſt gyuen me, are of thee
for I haue giuen to them the wordes, whi-
che thou gaueſt me, and thei haue receiued
thein

I have my humble manner of commendation unto you
in faith in God you do on 100 of power

AND GOSPELS.

them, & haue knowē surely that I came out from thee, & haue beleued that thou diddest sende me. I prae for theim: I prae not for the worlde: but for theim whiche thou haste gyuen me: for thei are thyne, and all myne are thyne, and thyne are myne, and I am glorified in theim. And now I am nomore in the worlde, but thei are in the worlde, and I come to thee.

¶ The Epistle on the Ascension
date. Acts the first. A.

¶ At the former treatise (where frōd Theophilus) I haue wrytten of all that Iesus began to doo, and teache, vntill the date in the whiche he was taken vp. After that he through the holy ghoste had gyuen commaundementes vnto the Apostles, whiche he had chosed, to whom also he shewed hymself aliue after his passion, by many tokens appearng vnto theim fourty daies, & spake vnto theim of the kyndome of God, & gathered them together, & commaunded them that thei should not departe from Hierusalem but to wayte for the promise of the father, wherof ye haue heard of me. For I hō baptised with water, but ye shalbe baptised with the holy ghost & that within these fewe daies. Whē thei wer come together, thei asked of hym, sayng: Lorde wilt thou at this tyme restore again the kyngdome of Israel: He saied vnto theim, it is not for you to knowe t̄ tymes and seasons, whiche the father hath putte, in his owne power, but

E. ii.

ye

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ye shall receiue power of þ̄ holy ghost whiche shall come on you. And ye shall be witnesses vnto me in Hierusalem, and in all Iury and in al Samary, and euen vnto the worldes end. And whē he had spoken these thynges while thei beheld he was taken vp, and a cloude receiued hym vp out of their sight. And while thei looked stedfastly vp into heauen as he went, beholde twoo men stode by thē in white clothyng, whiche also saide: Ye men of Galile, why stand ye gasing vp into heauen? This same Iesus whiche is taken vp from you into heauen, shall so come, euen as ye haue sene hym go into heauen.

¶ The Gospell on the Ascencion daie
Marke. xvi. c.

After that, Iesus appeared vnto the eleuen as thei sat at meate, and cast in their teth their vnbelefe, & hardnes of herte, bicause thei beleued not them whiche had sene hym after his resurreccio, and he saide to theim. Go ye into all the worlde, and preache the gospell to all creatures, and he that beleueth & is baptised shall be saued, and he that beleueth not shall be condemned. And these signes shall folowe thē that shall beleue. In my name thei shall cast out deuils and shall speake with newe tonges and shall kill serpentes, and if thei drynke any dedly thyng, it shall not hurte theim, thei shall laye their handes on the sicke, and thei shall recouer. So then when our Lorde Iesus had spoken to theim, he was receiued into heauen

AND GOSPELS.

uen and his sette doune on the right hande of God, And thei went furthe and preached euery where. And our lord wroughte with theim, and confirmed their preachyng, with miracles folowynge.

The Epistle on the Sundae after the Ascencion daie. i. Peter, iiii. B.

Moste dere beloved brethren, be ye discrete & watche in praier, but aboue althynges haue seruent loue among you, for loue couereth that multitude of synes. Bee ye harborous one to another, and that without grudgynge. As euery manne hath receiued the gifte, minister thesame one to another, as good ministers of the manyfolde graces of God. If any manne speake lette hym talke as though he spake the wordes of God. If any manne minister, let him dooe it as of the habilitiee whiche God ministered vnto hym, that God in all thynges maie bee glorified through Iesus Christe.

The Gospell on the Sundae after the Ascencion daie. Ihon. xvi. D.

Iesus saied vnto his disciples: When I the cōforter is come, whom I wil send vnto you from the father whiche is the spirite of the veritee, whiche proceadeth of the father, he shall testifie of me, and ye shall beare witnessse also, because ye haue been with me from the beginnyng. These thynges haue I saied to you, because ye should not bee hurt in your faith. Thei shall excommunicate you, yea the tyme shall come, that

E.iii. whoso

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Whoso euer killeth you, will thynke that he doeth God true seruice. And suche thynges will thei dooe to you, bycause thei haue not knowe the father, neither yet me. But these thynges haue I told you, that when þe houre is come, ye might remeber þe I tolde you so.

¶ The Epistle on wittsondaye

Ites the seconde. A.

¶ When the fiftee daie was come, whiche is Wittsonday, the Apostles with one accorde, were gathered together in one place. And sodainly ther came a sound from heauen, as it had been the commynge of a mightie wynde, and filled all the house where thei sat. And there appeared to them clouen tounes, as thei had been fire, and it satte on eche of them, and thei were all filled with the holy ghoste, and beganne to speake with oother tounes, euen as the spirit gaue them viteraunce. There wer dwelling at Hierusalem Jewes, deuoute menne, whiche were of all nations vnder heauen. When this was noyed aboute, the multitude came togyther, and were astonied, bycause that euey manne heard theim speake in his owne tounge. Thei wondered all, and merueilled, sayng among themselves: Loke are not all these whiche spake of Galile, and how heare we euey man in his owne tounge, wherein we were bozne? Partians, Medes, and Elamites, and the inhabitours of Mesopotamia, of Ieuery, Capadocia, Pontus, & of Asia, Phrygia, Pamphilia, and
of

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of Egypte, & of the parties of Libia, whiche is beside Serene, and straungers of Rome, Jewes and Prolitites, Grekes, and Arabians. We haue heard them speake with our owne iounges the greates workes of God.

The Gospell on Witslondale. Ihon. xiii. C

Jesus saied vnto his disciples: If any

I man loue me, & will kepe my saynges:

my father also will loue hym: & we will

come vnto hym, and will dwell with hym.

He that loueth me not, kepeth not my saynges, & the wordes whiche ye heare are not

mine, but the fathers whiche sent me. This

haue I spoken vnto you, beyng yet present

with you, but the comforter whiche is the holy

ghoste (whom my father will gyue in my

name) shall teche you al thynges, & byng al

thynges to your remembraunce. Whatsoeuer

I tolde you. Peace I leaue with you. My

peace I giue vnto you, not as the world giue

ueth, gyue I vnto you: Let not your hertes

be greued, neither feare ye. Ye haue hearde

how I saied vnto you: I go & come again

vnto you. If ye loue me, ye would verely re-

ioyse, bicause I saied: I go to my father, for

the father is greater then I. And now haue I

shewed you before it come, & whē it is come

to passe, ye might beleue. Hereafter wil I not

talke many wordes to you, for the chief ruler

of this worlde cometh & hath naughte

in me, but that the worlde maie knowe that

I loue the father, and as the father gaue me

commaundement, euen so dooe I.

C. liii. The

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¶ The Epistle on the Mundaie in Wits-
son Weke. Actes. x. f.

Peter opened his mouthe, and saied: Je-
sus commaunded vs too preache vnto
the people and to testifie, that it is he,
that is ordaigned of God a iudgc of quicke
and dedde. To hym gyueth all the Prophe-
tes witnes, that through his name shall re-
ceiue remission of synnes, all that beleue in
hym. While Peter yet spake these woordes
the holy ghost fell on all them whiche heard
his preachyng. And thei of the circumcision
whiche belueed were astonnied as many as
came with Peter, bicause that one the Gen-
tiles also was shed out the gifte of the holy
ghost, for thei heard them speake with tong-
ges and magnified God. Then answered
Peter, canne any manne forbid water that
these should not bee baptised, whiche haue
receiued the holy ghoste as well as we: And
he commaunded them to bee baptised in the
name of our Lorde Iesus Christ.

¶ The Gospell on Mundaie in
Witssonweke. Iho. iiii. B

Jesus saied vnto a ruler emög the pha-
rises. God so loued the worlde, that he
gaue his onely sonne for the intēt that
none that belue in hym, should perishe: but
should haue cuerlastyng life. For God sente
not his sonne into the worlde, to condemne
the worlde: but that the world through hym
might bee saued. He that beleueth on hym,
shall not bee condēned: but he that beleueth
not

AND GOSPELS.

not, is condemned all redy: bicause he beleeueth not in þe onely Sonne of God. And this is the condemnaciō: that lighte is come into the worlde, and menne haue loued darknes more then light, bicause their deedes wer euill. For euery manne that dooeth euill, hateth the light, neither commeth he to lighte, lest his deedes Mould bee reprobued. But he that dooeth the trueth commeth to the light that his deedes might bee knowē, how that thei are wrought in God.

¶ The Epistle on Tewesdaie in
Witson weke. Actes. viii. 5.

When the Apostles whiche wer at Hierusalē, heard saie that Samaria had receiued the worde of God. Thei sent vnto theim Peter and Ihon. Whiche when thei wer come, prayed for theim, that thei might receiue þe holy ghost, for as yet he was come on none of them: but thei wer baptised onely in the name of Christe Iesus. Then laied thei their handes on theim, and thei receiued the holy ghoste.

¶ The Gospell on Tewesdaie in
Witsonweke. Ihon. x. 1.

Jesus saied vnto his disciples: verely I verely I saie vnto you: whoso euer entreteth not in by the doze, into the shepefolde, but climeth vp some other waie, he is a thife and a robber. He that goth in by the doze, is the shepcherde of the shepe. So this manne the porter openeth the doze, and the shepe heare his voyce, & he calleth his owne

E. v. Shepe

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Shepe by name, and he leadeth them out, and when he hath sent furth his owne Shepe, he goeth befoze the, and the Shepe folowe hym for thei knowe his voyce. A ströger thei wil not folowe, but will flie from hym, for thei knowe not the voyce of straungers. This maner of sayng spake Iesus vnto theim, and thei vnderstode not what thynges thei were, whiche he saied to theim. Then saied Iesus to theim again: Merely verely I saie vnto you: that I am the doze of the Shepe. All, euen as many as came befoze me, are thefes and robbers, but the Shepe did not heare the. I am the doze, by me if any man entre in, he shal bee safe, and shal go in and out, and finde pasture. The thefe cometh not but for to steale, kill, and destroye. I am come, that thei might haue life, and haue it more abundantly.

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The Epistle on Wednesday in
Whitsou weeke. Actes. ii. C.

Peter leapt furthe with the eleuen & lifte
by his voyce, and saied vnto theim: Ye
men of Icury, & all that inhabite Hieru
salem, bee this known vnto you: and with
your eares heare my wordes. These are not
dooche as ye wene, for it is yet but the third
houre of the daie, but this is that whiche
was spoken by the prophet Iohell. It shal
bee in the last daies (saith God) of my spie
rite, I will poure out vpon all fleshe & your
sonnes, and your daughters shall prophesie
and your yong men shal se visions, & your
old

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olde menne shall dreame dreames, and on my
seruauntes, and on my handmaidens. I wil
poure out my spirit in those daies, and thei
shall prophesie, and I will shewe wonders
in heauens aboue, and tokens in the yearth
beneath, blood & fire and v̄ vapour of smoke
The Sunne shall bee turned into darkness, &
v̄ Moone into blood befoze that great and
notable date of the lordes shall come: and the
tyme shall come that whosoever shall cal on
the name of the lordes, shall bee saued.

The Gospell on Wednesday in
Whitsonweke. Ihon. vi. C.

Jesus said to his disciples & to the com-
paignie of the Jewes: No man can come
vnto me, excepte my father whiche hath
sent me drawe hym: & I wil raise hym vp at
the last daie. It is written in the prophetes.
And thei shall all be taught of God. Every
man whiche hath heard & learned of the fa-
ther cometh vnto me, not that any man hath
seen the father, saue he whiche is of God: v̄
I am: hath seen the father. Merely verely I
saie vnto you: He v̄ beleueth on me, hath e-
uerlastyng life. I am the bread of life, your
fathers did eate Manna in the wilderness &
are dedde. This is the bread whiche cometh
fro heauē, v̄ he whiche doth eat of it shoulde
not die. I am that liuyng bred, whiche came
downe from heauē. If any man eate of this
breaðe, he shall liue for euer. And the breaðe
that I will gyue is my fleshe, whiche I will
gyue for the life of the worlde.

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The Epistle on Trinite Sondate.

Apocalipse. iiii. A.

Ioked vp, and sawe a doze open in hea-
Iuen, and the first voyce whiche I heard
 was, as it were of a trompet talkyng
 with me, whiche said: Come vp hether, and
 I will shewe thee thynges whiche muste bee
 fulfilled hereafter: and immediatly I was
 in the spirite, and behold, a seate was set in
 heauen, and one sat on the seat, and he that
 sat was to loke on like vnto a Iasper stone
 and a Sardync stone. And there was a rain
 bowe aboute the seate, to loke vpon like to
 an Emerald, and aboute the seat wer. xxiii.
 seates. And I sawe on the seates, xxiii. el-
 ders, sittynge clothed in white raiment, and
 had on their heddes crownes of golde, & out
 of the seat proceeded lightnynges and tho-
 derynge, and voyces. And there was seue
 lampes of fire burnyng before the seat, whi-
 che are the seue spirites of God. And before
 the seate there was a sea of glasse like too
 Chyristall. And in the middes of the seat and
 rounde aboute the seate, wer foure beastes
 full of yies before and behind. And the first
 beast was like a lion, the second beast like a
 Calfe, and the thirde beast had a face as a
 manne, and the fourthe beast was like a fly-
 yng Eagle. And the foure beastes, had euery
 one of them sixe wynges aboute hym, and
 thei wer ful of yies within, and thei had no
 rest daye nether night, sayng Holy, holy, ho-
 ly, Loyde God almightie, whiche was, and
 is

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is, and is to come. And when these beastes gaue glory, honoꝝ, and thanks to hym that sat on the seat, whiche liueth foꝛ euermore. The. xliiii. elders fell downe before hym that sat on the throne and worshipped hym that liueth foꝛ euẽr, and cast their crownes before the throne sayng. Thou art worthy Lorde, to receiue glory, honoꝝ, and power. Foꝛ thou hast created all thynges, and foꝛ thy will sake, thei are, and were created.

The Gospel ou Trinite Sundaye. Iho. iiii.

There was a manne of the Pharises named Richodemus, a ruler among the Jewes. He came too Iesus by night, & saied vnto hym, Maister, we know that thou art a teacher whiche art come fro God, foꝛ no manne could dooe suche miracles as thou dooest, excepte God were with hym. Iesus answered and saied to hym. Merely verely, I saie vnto thee: Excepte that a man bee borne a newe, he canot se the kyngdome of God. Richodemus saied too hym. How can a manne be borne whẽ he is older? Can he entre into his mothers wombe and bee borne again? Iesus answered. Merely verely, I saie vnto thee: Excepte that a man be borne of water & of the spirite, he cannot enter into the kyngdom of God. That whiche is borne of the fleshe is flesh: & that whiche is borne of the spirite is spirite. Mervel not that I saied to thee, ye muste be borne a newe. The wynde bloweth where he listeth, and thou hearest his sounde, but thou canst not

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not tell whence it cometh, and whether it
goeth: so is euery man that is bozne of the
spirite. Richodemus answered and said to
hym. How can these thynges be? Iesus an-
swered and said to hym. Art thou a master
in Israell and knowest not these thynges?
Merely verely, I saie to thee. Wee speake
that wee knowe, and testifie that wee haue
seen, and ye receiue not our witnesse. If I
tolde you yearthly thynges and ye haue not
beleued, how should ye beleue if I tell hea-
uenly thynges? And no manne hath ascen-
ded vnto heauen, but he that came doune
from heauen: that is to saie, the sonne of
manne, whiche is in heauen, and as Mo-
ses lifted the serpente vp in the wildernesse
euen so muste the sonne of manne bee lifted
vp, that no manne whiche beleueth in hym
perishe, but haue eternall life,

The Epistle on corpus Chri-
stidate. i. Corinthisans. xi. C.

Brethren, that whiche I gaue vnto you
I receiued of the Lorde: for the Lorde
Iesus Christe the same night in the
whiche he was betrayed, toke bread & than-
ked, and brake and saied. Take ye, and eate
ye, this is my body whiche is broken for you
This do ye in the remembraunce of me. Af-
ter that same maner he tooke the cup when
supper was dooen sayng. This cup is the
newe testament in my blood this doe ye as
oft as ye drinke it in the remembraunce of me
For as ofte as ye shall eate this bread and
drinke

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Dynke of this cup : ye shall shewe the lordes death till he come. Wherefore, whosoever shall eate of this bread or dynke of this cup unworthely he shalbe guilty of the body and blood of the lord. Let a man therefore examine hymself, & so let hym eate of the bread & dynke of the cup. For he that eateth and dynketh unworthely eateth and dynketh his owne damnacion : because he maketh no difference of the lordes body.

The Gospel on Corpus Christi
 daie. Ihon. vi. f.

Jesus saied to his disciples, and to the compaignie of the Jewes. My flesh is meate in deede, & my blood is drinke in deede. He that eateth my flesh, & dynketh my blood dwelleth in me & I in hym. As the liuyng father hath sent me, eue so liue I for the father, & he that eateth me, shal liue by me. This is that bread whiche came fro heauen not as your fathers haue eaten Manna, & are ded. He that eateth of this bread shall liue euer.

The Epistle on the first Sundae
 after Trinite Sunday. I. Iho. iiii. B

Moste deare beloued brethren, God is loue in this appeared the loue of god to vs warde, because that God sent his onely begotten sonne into the worlde, that we might liue through hym. Here in is loue, not that we loued God, but that God loued vs, & sent his sonne to make agrement for our sinnes. Derely beloued, if god so loued vs, we ought also to loue one another.

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No manne hath seen God at any tyme. If we loue one another, God dwelleth in vs, & his loue is perfect in vs: hereby knowe we þat we dwel in him, & he in vs bicause he hath gyuen vs of his spirite. And we haue seen and dooe testifie, that the father sente his sonne, whiche is the sauour of the worlde. Whosoener confesseth that Iesus is the sonne of God, in hym dwelleth god, and he in God. And we haue knowen and belueued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God and God in hym. Here in is the loue perfect in vs, that we should haue trust in the daie of iudgement, for as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out all feare, for feare hath painfulnesse. He that feareth is not in perfecte loue. We loue hym, for he loued vs firste. If a manne saie I loue God, and yet hateth his brother, he is a liar. How can he þat loueth not his brother, whō he hath seen: loue God whom he hath not seen. And this cōmaundement haue we of hym þat he which loueth God should loue his brother also.

The Gospell on the first sondaie after
Trinitie sondaie. Luke. xvi. D.

Iesus put furth a parable vnto his disciples saiyng. There was a certain riche man, whiche was clothed in purple and fine reynes, and fared deliciously euery day. And there was a certain begger named Lazarus, whiche laie at his gates, full of sores desirynge

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desiring to be refreshed with some of the
 crömes, whiche sel frö the riche mans boide
 Neuertheles, the dogges came and licked his
 sores. And it fortunied that the begger dyed
 and was caried by the angels into Abrahams
 bosome. The riche man also died, and was
 buried: and beyng in hel in tormētes, he liſte
 by his eyes and saw Abraham a farre of, &
 Lazarus in his bosome, and cried, and sayd.
 Father Abraham haue mercy on me, & sende
 Lazarus that he may dyp the tipp of his fin-
 ger in water, & coole my tong, for I am tor-
 mented in this flame. But Abraham sayd
 vnto him, Sonne remembre that thou in thi
 life tyme receiuedest thy pleasure, & cōtrary
 wise Lazarus paine. Nowe therfore is he cō-
 forted, & thou art punished. Beyond al this
 betwene you & vs, there is a great space set,
 so that they whiche would go from hence to
 you cānot, neither may you come frö thence
 to vs. Then he sayd, I pray the therfore fa-
 ther, sende him to my fathers house, for I
 haue v. brethzen, for to warne them, lest thei
 also come into this place of tormētes. Abra-
 ham sayd vnto him. They haue Moses and
 the Prophetes, let them heare them. And he
 sayd. Nay father Abraham, but if one came
 vnto them frö the dead, they would repent.
 He sayd vnto him. Yf they beleue not Mo-
 ses, & the Prophetes, neither wil they beleue
 though one rose from death againe.

¶ The Epistle on the second sonday after
 Trinitie sonday. i. John. iiii. C.

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Mercy praye not my brethren, though I wolde hate you, we knowe that we are translated fro death vnto lyfe, bicause we loue the brethren: He that loueth not his brother abideth in death. Whoso euer hateth his brother is a manslayer, and ye knowe that no manslayer hath eternal lyfe abidyng in him. Hereby perceiue we the loue of God, in that he gaue his life for vs: and therfore ought we also to geue oure lyues for our brethren. Whoso euer hath this wordes good, & seeth his brother haue nede and mutteth by his compassion fro him, how dwelleth the loue of God in him. My babes let vs not loue in worde, nether in tong, but in dede and verite.

The Gospel on the second sonday after Trinite sonday. Luke. xlii. D.

Iesus put furth a similitude to his disciples, sayng. A certaine man ordeyned a great supper, and had many, and sent his seruauit at supper tyme to them, that were bidden come, for all thinges are now ready. And they al at ones, begane to make excuse. The fyrste sayde to him I haue bought a toun, and I must nedes go & se it: I pray the haue me excused. And another sayd. I haue bought five yoke of oxen, & I go to proue them, I pray the haue me excused. The third sayd, I haue married a wyfe, and therfore I cannot come. And the seruauit went and brought his maister worde therof. Then was

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Was the good man of the house displeased, and sayd to his seruaunt. Go out quickly into the streets, and quarters, and bying in hither the poore, and the maymed, and the halts, and the blind. And the seruaunt sayde: Lo, ydell is done as thou commaundest, yet there is roume. And the lord sayd to the seruaunt. Go out into the high wayes, and hedges, and compel them to come in, that my house may be filled. For I say to you: that none of these whiche were bidden, shal tast of my supper.

The Epistle on the third sonday after
Trinite sonday. 1. Peter. v. B.

Brethren, submit youre selues vnder the mightie hand of God, that he may exalt you when the tyme is come, cast al your care to him, for he careth for you. Be sobre and watche, for your aduersarye the deuil, as a roying Lyon walketh about, seeking whom he may deuoure. Whom resist ye stedfastly in faith: remembryng that ye do but fulfyll the afflictions, which are appointed to your brethren that are in the worlde, the God of al grace, whiche called you vnto his eternal glory by Christ Iesus, shal his owne selfe after ye haue suffered a litle affliction, make you perseute, shal saile, strength, and stablish you. To him be glory & dominion for euer, and whyle the worlde endureth. So be it.

The Gospel on the third sonday after
Trinite sonday. Luke. v. A.

F. ii.

The

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The Publicanes, and the Synners resorted to Jesus, to heare him, and the Pharises and Scribes murmured sayng: he receiueth to his cōpany sinners, and eateth with them. Then put he furth this similltude to them, sayng: What man of you hauyng an hundreth shepe, if he lose one of thē, doth not he leaue nynety and .ix. in y^e wildernes and goeth after that whiche is lost, tyl he fynd him? And when he hath found him, he layeth him on his shoulders with ioy: as sone as he commeth home, he calleth together his louers, and neighbours sayng to thē: Reioyce with me, for I haue found my shepe whiche was lost. I say to you: that likewise ioy shalbe in heauen, ouer one synner that repenteth more then ouer nynety and .ix. iust persons, whiche nede no repentance. Either what woman hauyng .x. grotes, if she lose one, doth not light a candle, and swepe the house, and seke diligently vntill she find it? And when she hath found it, she calleth her louers and her neighbours sayng: Reioyce with me, for I haue found the grote whiche I had lost. Likewise I say vnto you, ioy is made in the presence of the angels of God ouer one synner that repenteth.

The Epistle on the fourth sonday after Trinite sonday. Romanes. viii. D.

Brethren, I suppose that y^e afflictions of this life are not worthy of the glory to come whiche shalbe shewed vpon vs

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vs. Also the feruent desyre of the creatures abydeyth lokyng when the sōne of God shal appere: bicause the creatures are subdued to vanite against their wyl, but for his wyl, whiche subdued them in hope. For the very creatures shalbe deliuered from the bōdage of corrupcion, into the glorious lybertie of the sonnes of God. For we know that euer creature groweth with vs also, and trauaileth in paine, euen to the tyme. Not they onely, but euē we also whiche haue the fyrst frutes of the spyrte, mourne in our selues, and wayt for the adopcion, and loke for the deliuerance of our bodies.

The Gospel on the fourth sonday after Trinite sonday. Luke. vi. f.

Iesus sayd to his disciples. Be ye merciful, as your father is merciful. Judge not and ye shal not be iudged. Condemne not, and ye shal not be condemned. For geue, and ye shalbe forgeuen. Geue: it shalbe geue to you, good measure pressed doune shaken together, and runnyng ouer shal me geue into your bosomes. For with what measure ye mete, with the same shal menne mete to you againe. And he put furth a similitude to them. Can the blynd lead the blynd do they not both then fal into the dyche.

The discipule is not aboue the maister. Euer man shalbe perfite, if he be as his maister is. Why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye? Either how canst thou say

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to

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to thy brother? Brother let me pul out the mote that is in thine eye, when thou perceyuest not the beame that is in thin owne eye? Ypocrite, cast out the beame out of thyne owne eye fyrst, and then shalt thou se perfitly to pul out the mote of thy brothers eye.

The Epistle on the fifth Sonday after Trinite Sonday. i. Peter. iii. A.

Brethren, be ye al of onc mynde, one suffree wth another, loue as brethren, be pytyful, be curteous, not renderyng euill for euill, neither rebuke for rebuke: but contrarywyse, blisse: remembre that ye are ther vnto called, euen that ye should be heires of the blessing. If any man long after life, and loueth to se good daies, let hym refrayne his tong from euill, and his lippes that they speake no gyle. Let hym eschew euill, & do good, let hym seeke peace and ensue it: for the eyes of our Lord are ouer the righteous, and his eares are opened vnto their prayers: but the scarce loke of our Lord beholdeth them that do euill. Moreover who is he that wyll harme you, if ye folowe that whiche is good? Notwithstandyng, happy are ye, if ye suffre for righteousnesse sake, yea, and feare not, though they seme terrible vnto you, neither be troubled, but sanctifye oure Lord God in your heartes.

The Gospel on the fifth Sonday after Trinite Sonday. Luke. v. A.

When

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When the people pressed vnto Iesus to heare the worde of God, he stode by the lake of Genazareth and saw two shippes stādying by the lake syde, but the fisher men were gone out of them, and were washing their nettes, and he entred into one of the shippes whiche perteyned to Symon, and praised him that he wolde thrust out a litle from the land, and he sat doune & taught the people out of the shyppe. When he had left speakyng, he sayd vnto Symon: laūche out into the depe, and let slip your nettes to make a draught, and Symon answered and sayd to him: Master, we haue laboured all night, & haue take nothyng. Neuerthelatter at thy worde, I wyl los. furth the nette. And when they had so done, they enclosed a great multitude of fishes, & their nette brake but they made signes to their felowes whiche were in the other shyp, that they should come and helpe them, and they came & filled both the shippes that they sonke againe. When Symon Peter sawe that, he fell downe at Iesus knees, sayng: Lorde go from me, for I am a synnefull manne, for he was vtterly ashoyned, and all that were with him at the draught of fishes whiche they toke: and so was James also and John the sonnes of Zebede, whiche were parteners with Symon. And Iesus sayd vnto Symon, feare not: from hencefurth thou shalt catche men. And they brought the shippes to land, and forsoke al, and folowed him.

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The Epistle on the vi. Sonday after
Trinite Sonday. Romanes. vi. A.

Berthen, remembre ye not that all we
whiche are baptised in the name of Je
sus Christ are baptised to dye wth him,
we are buried wth him by baptisme for to die,
that likewise as Christ was rayled vp frō
death by the glory of the father, euen so we
also should walke in a new life: for if we be
graft in death lyke vnto him, euen so must
we be in the resurrection. This we must re
membre that our olde man is crucified with
him also, that the bodye of synne might vt
terly be destroyed, that hencefurth we shuld
not be seruantes of synne. For he that is
dead is iustified from synne. Wherefore yf
we be dead in Christ, we beleeue that we shal
liue with him, remembryng that Christ ones
rayled frō death, dieth nomore, death hath
nomore power ouer him. For as touchyng
that he died, he died concernyng synne, oues
And as touchyng that he liueth, he liueth to
God. Likewise ymagen ye also that ye are
dead concernyng synne: but are alvys vnto
God through Iesus Christ our lord.

The Gospel on the first Sonday after
Trinite Sonday. Mathew. v. C.

Iesus sayd vnto his disciples. Verely I
say vnto you. Except your righteousness
exceed the righteousness of the Scribes and
Phariseses, ye shall not entre into the kyng
dome of heauen. Ye haue heard how it was
sayd vnto the of the olde tyme, Thou shalt
not

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not kyl. For whosoever kylleth, shalbe in daunger of iudgement. But I say vnto you whosoever is angry with his brother (vnadvisedly) shalbe in daunger of iudgement. And whosoever saith vnto his brother Ra cha, shalbe in daunger of a counsel. But whosoever saith, thou foole shalbe in daunger of hel fyre. Therfore when thou offerest thy gyfte at the altar, and there rememberest that thi brother hath aught against thee, leaue there thyne offering befoze the altar, and go thy way first, and be reconciled to thy brother, and then come offer thy gyft.

[The Epistle on the vii. sonday after Trinite sonday. Romanes. vi. D.

Brethren, I wyl speake grossly, bicause of the infirmite of your flesh. As ye haue geuen your membres seruauntes to vncleannes and iniquitie, fro iniquitie to iniquite: euen so now geue your membres seruauntes to righteousness, that ye may be sanctified, for when ye were the seruauntes of synne, ye were not vnder righteousness. What fruite had ye then of those thinges? where as ye are now ashamed, for the ende of those thinges is death. But now we are ye deliuered from synne, and made the seruauntes of God and haue your fruite that ye should be sanctified, and the ende euerlasting life, for the rewarde of synne is death. But eternal life is the gift of God, through Iesus Christ our lord.

f. v.

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The Gospel on the. vii. sondaye after
Trinite sonday. Marke. viii. 3.

When ther was a very great cōpany of
J. sus, and they had nothyng to eat,
Jesús called his disciples to him, and sayd
vnto them: I haue compassion on this peo-
ple, because they haue bene nowe with me
thre daies, and haue nothyng to cate, and yf
I should sende them away fastyng to their
owne houses, they should faint by the way,
for diuers of them came from farre. And his
disciples answered hym: Where should a mā
haue bread here in the wylernes, to satisfie
these? And he asked them: Howe many loaves
haue ye? They sayd vii. And he commaū-
ded the people to set doune on the ground, &
he toke the. vii. loaves, gaue thanks, brake
and gaue vnto his disciples to set before the
and they did set them before the people. And
ther had a fewe smal fishes & he blessed them
and commaunded the also to be set before the
and they dyd cate, and were suffysed. And
they toke vp the broken meat that was left,
seuen baskettes ful. And they that dyd cate
were in nombze aboue foure thousand, and
he sent them away.

The Epistle on the. viii. sonday after
Trinite sonday. Romanes. viii. L.

Brethren. We are nowe detters: not to
the fleshe to liue after the fleshe: for if ye
lyue after the fleshe, ye must dye: but if ye
mortifie the dedes of the bodye, through the
helpe

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help of y^e Spirit, ye shall liue: for as many as are led by the Spirit of God, they are the sonnes of God: for ye haue not receiued the Spirit of bondage to feare any more: but ye haue receiued the Spirit of adopcion, where by we cry, Abba father. The same Spirit certifieth our Spirit, that we are the sonnes of God. If we be sonnes, we are also the heires: the heires I meane of God, and heires annexed together with Christ.

C The Gospel on the viii. sonday after:
Trinite sonday. Mathew. viii. **L.**

Iesus sayd vnto his disciples. Beware of falsē prophetes, whiche come to you in shepes clothing: but inwardly they are rauenyng wolues, ye shall knowe them by their fruites. . . Do men gather Grapes of thornes: or figges of briers? Euen so euery good tre bringeth furth good fruite: but a corrupt tre bringeth furth euil fruite. A good tre cannot byng furth bad fruite, nor yet a bad tre can byng furth good fruite. Euery tree that byngeth not furth good fruit shall be hewen doune, and cast into the fyre.

Wherfoze by their fruites, ye shall knowe them. . . Not all they that say to me: master, master, shall not entre into the kyngdome of heauen: but he that doth my fathers wyll whiche is in heauen, he shall entre into the kyngdome of heauen.

C The Epistle on the ix. sonday after
Trinite sonday. 1. Corinthians. x. **R.**

Brythyn

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Brethren, we may not lust after y^e thinges, as they lusted: neither be ye wor^{shippers} of ydols, as were some of them accordyng as it is w^{ritten}. The people sat doune to eate and drinke, and rose vp agayne to play. Neither let vs commit fornicacion, as some of them committed fornicacion, and were destroyed in one day. xxiii. **N**either let vs tempt Christ, as some of the tempted, and were destroyed of serpentes. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensamples, and were w^{ritten} to put vs in remembraunce, wh^o the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heed lest he fal. Ther hath none other temptacion taken you, but suche as foloweth the nature of man. But God is faithfull whiche shall not suffer you to be tempted aboue your strength, but shall in the middes of the temptacion, make away to escape out.

The Gospel on the .ix. sonday after
Trinite sonday. Luke. xvi. A.

Iesus put furth a similitude vnto his disciples: There was a certayne riche man, whiche had a bayly, that was accused vnto him that he had wasted his goodes, and he called him and sayd vnto him: Howe is it that I heare this of thee? True acc^{uses} of thy bayliff, for thou maist be no longer baylye. The baylye sayd within him selfe: What shall

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Shall I doe for my maister wyl take a wage
fro me the balywpp. I cannot dys, & to beg
I am ashamed. I wote what I wyl do, that
when I am put out of the balywpppe, they
may receiue me into their houses. Then cal-
led he al his masters detters, and sayd vnto
the fyrst: How muche owest thou vnto my ma-
ster? And he sayd: an hundred tones of oyle
And he sayd to him: take thy byl, and sette
doun quickely: and writ fifty. Then sayd
he to another: What owest thou? And he
sayd: an hundred quarters of wheate. He
sayd vnto him: take thy byl, and writ lxxx.
And the lord recomended the vnjust balye, be-
cause he had done wisely, for the chyldren of
this world are in their kynd, wyser then the
chyldren of light. And I say to you, make
you frendes of the wicked Mammon. That
when ye shall departe, they may receiue you
into euerlastyng habitacions.

C The Epistle on the .x. sonday after Tris-
nite sonday. i. Corinthyans. xii. 3.

Brethren. Ye knowe that ye were gen-
tiles, and went your waies to downe
ydols, euen as ye were led. Wherfoze
I declare vnto you, that noman speakyng
in the spirit of God desiethe Iesus. Also no
man can say that Iesus is the Lord but by
the holy gost. There are diuersities of gyf-
tes, verely, yet but one spirite: and there are
differences of administracion, and yet but
one Lord. And there are diuers maners of
operations, and yet but one God, whiche
worketh

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worketh all thinges that are wrought in all creatures. The giftes of the spirit are geue to euery man, to profyte the congregation. To one is geuen through the spirit the be- traunce of wysedome, to another is geuen the be- traunce of knowledge, by the same spi- rite: to another is geuen faith by the same spirit: to another giftes of healyng by the same spirit: to another power to do myra- cles: to another to prophecy: to another iudge- ment to descryue spirits: to another diuers tonges: to another the interpretation of tō- ges. And these al worketh euen þe selfe same spirit, beuidyng to euery man seuerall giftes euen as he wylk.

¶ The Gospel on the .x. sonday after
Trinite sonday. Luke. xix. f.

When Iesus came nere Hierusalem, he behelde the cytie, and wept on it, say- yng: If thou haddest knowen these thinges whiche belong vnto thy peace, euen at this tyme, but nowe are they hyd fro thine eyes: for the daies shal come vpon the, that thynne enemies shal cast a banke about the, and en- passe the rounde, and kepe the in on euery side, & make thee euen w the groun, with the children whiche are in the, and they shal not leaue in þe one stone vpon another, because thou knowest not the tyme of thy visitaciō. And he went into the temple, and beganne to cast out them that solde therein, and them that bought, sayng vnto them: It is writ- ten. My house is the house of prayer: but ye haue

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haue made it a denne of theues. And he taught daily in the temple.

The Epistle on the .xi. sonday after Trinite sonday. i. Corinthians. xv. A.

Brethren. As pertainyng to the Gospel whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by whiche also ye are saued. I do you to wyte after what maner I preached vnto you, if ye kepe it excepte ye haue beleued in vayne. For first of all I deliuered vnto you that whiche I receyued, howe that Christ died for our synnes, agreyng to the scriptures, and that he was buried, that he rose againe the third day, accordyng to the scriptures, and that he was sene of Cephas, then of the eleuen. After that he was sene of mo then. **CCCC.** brethren at ones, of whiche many remaine vnto this day, and many are fallen a slepe. After that appeared he to James. Then to al the Apostles, & last of al he was sene of me, as of one that was borne out of due time, for I am the lest of the Apostles whiche am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God I am that I am, and his grace whiche is in me, was not in vayne.

The Gospel on the .xi. sonday after Trinite sonday. Luke. xviii. A.

Iesus put furth this simillitude vnto certayne whiche trusted in the felues that they were perfyte, and despised other, Two men went

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Wet vp into the temple to pray, the one was a Pharisey, and the other a Publicane. The Pharisey stode and prayed thus wth him selfe: God, I thanks the, that I am not as other men are, extorcioners, vniust, aduonterers, or as this Publicane. I fast twyse in the weke, I geue tithe of al þ^t I possesse. And the Publicane stode a farre, and would not lift vp his eyes to heauē, but smot his brest, sayng: God be merciful vnto me a synner. I tel you this mā departed to his house iustified moze then the other. For euery mā that exalteth him selfe shalbe brought lowe, & he that humbleth him selfe shalbe exalted.

The Epistle on the. xii. sonday after Trinite sonday. ii. Corinthisans. iii. A.

Brethren, Suche trust haue we through Christ towarde God, not that we are sufficient of our selues to thynke any thing as it were of our selues, but our ableness cometh of God, whiche hath made vs able to minister the newe testament, not of the letter, but of the spirit: for the letter kylleth, but the spirit geueth lyfe. If the ministracion of death throught the letters fygyred in stones was glorious, so that the children of Israel could not beholde the face of Moses (for the glozy of his countenance) whiche glozy neuerthelesse is done away. Why shal not þ^e ministracion of þ^e spirit be muche moze glorious? For if the ministracion of condemnation be glorious, muche moze

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Whose doeth the ministracion of righteousnesse excede in glory.

The Gospell on the, xii. Sundate after Trinitee Sundate. Marke. vii. D.

Jesus departed fro the coastes of Tyre, & came by Sidon vnto the Sea of Galilee through the middell of the coastes of the x. citres. And thei broughte vnto hym one that was deafe & dumme, & praised hym to laie his hande on hym. And he toke hym aside from the people, and put his finger in his eares, and did spitte, & touched his tong and looked vp to heauen, and sighed, and sated to hym: Epheta, that is to saie: bee opened, and streight wase his ear. & wer opened, and the steyng of his tong was losed, and he spake playne. And he commaunded the that that shoulde tel no man: but the more he forbad them, so muche the more a greare deale thei published it, sayng: He hath doen all thynges well, and hath made bothe the deafe to heare, and the dumme to speake.

The Epistle on the, xiii. Sundate after Trinitee Sundate. Galathians. iii. C.

Bethzen. To Abraham and his seede, wer the promyses made. He saith not in the seedes, as in many, but in thy seede, as in one, whiche is Christe. This I saie, that the lawe whiche began afterwar- des, beyond foure hundred and thirty yeres dooeth not disanull the testament that was confirmed before of God toward Christ, to
G. i. make

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make the promise of none effect. For if the inheritance come of the lawe, it cometh not of promise. But god gaue it to Abraham by promise. Wherefore the serueth the lawe? The lawe was added because of transgression (till the seede came, to the whiche the promise was made) & it was ordained by angels in the hande of a mediator. A mediator, is not a mediator of one, but God is one. Is the lawe then against the promise of God? God forbid. Howbeit, if there had been a lawe giuen, whiche could haue giue life, then no doubt righteousness should haue come by the lawe, but the scripture concludeth all thynges vnder synne, that the promise by the faith of Iesus Christe, should be giuen vnto them that beleue.

The Gospell on the. xiii. Sundae after Trinitee Sundae, Luke. x. D.

Jesus saied to his disciples. Happy are
I the yeres whiche so that ye se. For I tell
 you that many Prophetes and kynges
 haue desired to se those thynges whiche ye
 se, & haue not seen them. And beholde a cer-
 tain lawyer stood vp and tempted hym say-
 yng: Master what shall I do to inherit euer-
 lastyng life? He saied to hym: What is writ-
 ten in the lawe? How redest thou? And he an-
 swered and saied. Loue thy lord God with
 all thy herte, and with all thy soule, & with al
 thy strengthe, and with all thy mynde: and
 thy neighbour as thyself. And he saied vnto
 hym. Thou hast answered right, dooe this
 and

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and thou shalt liue. He willing too iustifie hymself, saied vnto Iesu. Who is then my neighbour? Iesus answered and saied: A certain manne descended from Hierusalem into Iericho, and fell into the hādes of thesces whiche robbed hym of his rayment and wounded hym, & departed, leuyng hym half dedde, and by chaunce there came a certain priest that same wase, & when he sawe hym, he passed by, and likewise a Leuite, when he was come nere to the place, went and looked on hym, and passed by. Then a certain Samaritayne as he iourneyed, came nere too hym, and when he sawe hym, he had cōpassion on hym, and went to hym, and bounde by his woundes, and poured in oyle, and wine, & put hym on his owne best, & brought hym to a common Inne, and made prouisiō for hym, and on the morowe when he departed, he toke out twoo pence, and gaue them to the hoste, and saied vnto hym: take cure of him, and whatsoeuer thou spendest more when I come again, I will recompence thee. Whiche of these thre thyngest thou was neighbour to hym, that fell into the thesces handes? And he saied: He that shewed mercie on hym. Then saied Iesus vnto hym, go and dooe thou likewise.

C The Gosple on the. iiii. Sundate after Trinitee Sundate. Galathians. v. C.

B Reithren, walke in the spirite, and fulfill not the lustes of the fleshe, for the flesch liueth cōtrary to the spirite, and

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the spirite contrary to the fleſhe. Theſe are contrary one to another, ſo that ye cannot dooe, that whiche ye would. But and if ye bee led of the ſpirite, then are ye not vnder the lawe. The deedes of the fleſhe are mani- feſt, whiche are theſe, aduoutry, fornicacion vnclennes, wantonnelle, Idolatry, witch- craſte, hatred, variaunce, zeale, wrathe, ſtrife, ſedition, ſeget, enuyng, murther, drunken- nelle, glotony, and ſuche like. Of the whiche I tell you befoze, as I haue tolde you in ty- mes paſt: , that thei whiche committe ſuche thynges, ſhall not inherite the kyngdome of God. But the frutes of the ſpirite, is loue, toye, peace longſufferyng, gentlenes, good- nelle, faithfulneſſe, mekenes, temperaunce. Againſt ſuche there is no lawe. Thei that are Chriſtes haue crucified the fleſhe, with apperites and luſtes.

The Goſpel on the xiij. Sundate after Trinitee Sundate. Luke. xij. D.

As Jeſus wente to Hieruſalem, he paſſed throug Samaria & Galile: & as he entered into a certain tounne there met hym ten menne that were lepers, whiche ſtoode a farre of, and put furth their voyces and ſaied. Jeſu maſter haue mercie on vs. When he ſawe theſe, he ſaied to the Go & ſeue your ſelves to the prieſtes. And ſt chaunced as thei went, thei were clenſed: And one of the when he ſawe that he was clenſed turned backe again, and with a loude voyce praized God, & fell doune on his face at

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at his feete, and gaue hym thanks, and the same was a Samaritan. And Iesus answered and saied: Are there not ten cleansed, but where are those nyne. There are not found that returned again, too gyue God praise, save only this straunger. And he saied vnto hym: Arise, and go thy waie, thy faith hath made thee whole.

The Epistle on the .xv. Sundate after
Trinitee Sundate. Galathians. v. D.

Brethren. If we liue in the spirite, lette vs walke in the spirite, let vs not bee bainglorious, prouok yng on another and enui yng one another. Brethren, if any manne bee fallen by chaunce into any faute ye whiche are spirituall, help to amend hym in the spirite of mekenesse, considering thy self, leaste thou also bee tempted. Beare ye one anothers burthen, and so fulfill the law of Christe. If any manne seme to hymself that he is somewhat, when in deede he is no thyng, he same deceiueth himself in his owne imagination. Lette euery manne proue his owne woozke, and then shall he haue reioys yng in his owne self, and not in other. For euery manne shall beare his owne burthen. Let hym that is taught in the worde, minis ter vnto hym that teacheth hym, in al good thynges: Bee not deceiued God is not masked. For whatsoeuer a manne soweth, that shall he reape. He that soweth in his flesh: shall of the flesh reape coruption: but he that soweth in the spirite shall of the spirite

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reape the life euerlastyng. Let vs not be weary of well dooing. For when the tyme is come, wee shall reape without meritede. Therefore while we haue tyme, let vs dooe good to all men, and specially vnto them whiche are of the household of faith.

The Gospell on the. xv. Sundate after Trinitee Sundate. Matthew. vii.

Iesus saied to his disciples. No man can serue two masters: for either he shall hate the one, and love the other: or els he shall cleue to the one and dispise the other. Ye cannot serue God and Mammon. Therefore I saie vnto you bee not carefull for your self, what ye shall eate or what ye shall drynke, nor yet for your body what ye shall put on. Is not the life more worth then meate, and the body more of value then rayment? Beholds, the fowles of the aire, for they sowe not: neither reape, nor yet cary into their barnes, & yet your heauenly father feedeth them. Are ye not muche better then they? Whiche of you though he toke thoughte therefore, could putte one cubite to his stature? And why care ye then for rayment? Consider the lilies of the feeld how they growe. They labour not, neither spinne: and yet for all that I saie vnto you: that euen Salomon in all his royaltie, was not arrayed like to one of these. Wherefore if God so clothe the grasse whiche is to daye in the feeld, and to morrow shall be caste into the foymes: shall he not muche more dooe the same to you? O ye of little

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little faith. Therefore take no thought, saying: What shall we eat, or what shall we drinke? Or wherewith shall we be clothed? After all these thynges seeke the Gentles, for your heavenly father knoweth, that ye haue nede of all these thynges. But rather seeke ye first the kyngdome of heauen, and the righteousnes thercof, and all these thynges shall be ministered vnto you.

C The Epistle on the xvi. Sundaise after Trinite Sundaise. Ephesians. iiii.

Berthen, I desire you that ye saynte not bycause of my tribulations for your sakes, whiche is your praise: for this cause I bow my knees vnto the father of our lord Iesus Christe: whiche is father ouer all that is called father, in heauen and in yearth: that he woulde graunt you accordyng to the riches of his glorie: that ye maie be strengthened with might by his spirite in the inner manne, that Christe maie dwell in your hertes by faith: that ye becyng roted and arownded in loue, might be able to comprehend with all saintes. What is that bredth and length, depth, and higheth: and to knowe what is the loue of Christ. Where the loue passeth knowledge, that ye might be fulfilled with all maner of fulnes, whiche cometh of God, vnto hym that is able toooode exceeding abundantly aboue all that we aske or thynke, accordyng to the powre that worketh in vs, be praise in congregation by Iesus Christe throughout all

E. iiii.

generacions

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generations from tyme to tyme.

The Gospell on the. xvi. Sundae after
Trinite Sundae. Luke. viii. 15.

Jesus went into a citee called Naim,
I and many of his disciples wente with
hym, and muche people. Whē he came
nere too the gate of the citee, beholde, there
was a dedde manne caried out, whiche was
the onely sonne of his mother, and she was
a widdowe, and muche people of the citee
was with her. And when Jesus sawe her, he
had compassion on her, and sai. d vnto her.
Wepe not, ⁊ he went and touched the coffin
and thei that bare hym stode still: and he
saied young manne, I sai vnto thee aryse.
And the dedde satte vp, and began to speake
and he deliuered hym to his mother, ⁊ there
came a greate feare on thei: all ⁊ thei glori-
fied God sayng: A greate prophete is risen
among vs, and God hath visited his people.

The Epistle on the. xvi. Sundae after
Trinite Sundae. Ephesians. iiii. 1.

Brethren, I whiche am in bōdage, for
the Lordes sake, exhoite you that ye
walke worthy of the vocation where
with ye are called in al humblenes of minde
and mekenes, and long suffereng, so bea-
ryng one another through loue and that ye
bee diligent to kepe the vnite of the spirite,
in the bōdage of peace, beynge one body and
one spirite euen as ye are called in one hope
of pour calleng. Let there bee but one lord,
one faith, one baptisme, one god ⁊ father of
all,

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all, whiche is aboute all, through all, & in all,
whiche is blessed in the worlde of wordes.

The Gospell on the xxii. Sundaye after
Trinitee Sundae. Luke. xiiii. A.

Then Iesus went into the hous of one
of the chief Pharisees to eate bread on
the Sabboth daie, and thei watched
hym, and behold there was a manne before
hym that had the droppe. And Iesus answered
and spake vnto the leuyers and Pha-
risees sayng. Is it lawfull too heale on the
Sabboth daie? And thei helde their peace:
and he toke hym & heal'd hym, and let hym
go and answered theim sayng. Whiche of
you shall haue an Asse or an Oxe fallen into
a pitte, and will not straight waie pull hym
out on the Sabboth daie, and thei could not
answer hym againe to that. He putte furth
also a similitude to the gastes when he mar-
ked how thei praised vnto the highest hea-
uens, and said vnto theim. When thou art
bidden to a wedding, of any manne, sit not
downe in the highest roume, least a more ho-
norable manne then thou bee bidden of him
and he that had bothe hym and thee, come
and saie to thee: gyue this man roume, and
thou then beginn with shame to take the low-
est roume, but rather when thou art bid-
den go and sitte in the lowest roume, that
when he that biddeth thee cometh, he maie
saie vnto thee, frende sitte vp higher. Then
shalte thou haue worship in the presence of
them that sit at meate with thee, for whoso

C. d. cure

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er exaltery hymself, Malbe brought lowe,
he that humbleth hymself, Malbe exalted.

The Epistle on the .xviii. Sundae after
Trinite Sundae. I. Corinthyans. I. A.

Brethren I thanke my God alwaies
on your behalf, for the grace of God
that is giue you by Iesus Christ: that
in all thynges ye are made riche by hym, in
all learnyng, and in knowledge, euen as the
testimony of Iesus Christe was confirmed
in you: so that ye are behynde in no gyfte,
and wayte for the appearing of our Lorde
Iesus Christe whiche shall strengthen you
vnto the ende, that ye maye see blamelesse in
the daie of our lorde Iesus Christe.

The Gospell on the .xviii. Sundae af-
ter Trinite Sundae. Mattheu. xxii. D

The Pharise's went vnto Iesus, and
one of them whiche was a doctoure
of the lawe asked hym a question re-
ptyng hym, and sayng: Master whiche is
the greatest commaundemente in the lawe?
Iesus saied vnto hym: Thou shalt loue thy
Lorde God with all thy herte, with all thy
soulle, and with all thy mynd, this is the first
and the greatest commaundement, and ther
is another like vnto this. Thou shalt loue
thy neighbour as thyself. In these two co-
maundementes hang all the lawe and the
Prophetes. Whyle the Pharises were ga-
thered togyther, Iesus asked them, sayng:
What thinke ye of Christe? Whose sonne
is he? They saied vnto him the sonne of Da-
uid,

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and he saied vnto theim. How dooeth Dauid in the spirit call hym Lorde, sayng: The Lorde saied to my Lorde, sitte on my righte hande, till I make thy enemies thy footstole. If Dauid call hym Lorde, how is he then his sonne? And none of them could answer hym agayne one woorde, neither durst any manne from that daie furth aske hym any mo questions.

The Epistle on the. xix. Sundae after Trinite Sundae. Ephesians. iiii. C.

Rehzen, bee ye renewed in the spirit of your myndes, & put on the newe man whiche after the Image of God is shapen in righteousnesse, and true holines. Wherfore putte a waie lyng, and speake euery manne truth vnto his neighbour, forasmuche as we are members one of another. Be angry, but synne not, let not the sunne go downe vpon your wrath, giue no place to the backebiter, lette hym that stole, stele no more, but let hym rather labour with his handes some good thyng, that he maie haue to giue vnto hym that needeth.

The Gospell on the. xix. Sundae after Trinite Sundae. Matthew. ix. A.

Jesus entered into the ship and passed ouer and came into his owne citee and beholde, thei brought vnto hym a man sicke of the palsy lyng in his bed, & when Jesus sawe their faith he saied vnto o sicke of the palsy: sonne, bee of good cheere: thy synnes are forgiven thee: and beholde, certain
of

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of the Scribes saied in themselves: he blasphemeth. And whē Iesus sawe their thoughtes, he saied: Wherefore thynke ye euill in your hertes? Whither is it easie to saie, thy synnes are forgiven thee, or too saie aryse and walke. That ye maie knowe that the sonne of manne hath power to forgive synnes in pearth. The saied he vnto the sicke of the Palsie: arise, take vp thy bed, & go home to thy house. And he arose and departed to his house, and when the people sawe it, they marueiled and glorified God whiche had gyuen suche power to menne.

The Epistle on the xx. Sundate after Trinitee Sundate, Eph. i. v. A.

Brethren take hede that ye walke circumspectely, not as fooles, but as wise redemyng the tyme, for the daies are euill. Wherefore bee ye not vnwise, but vnderstande what the will of the lord is, and bee not droncke with wine wherein is excesse but bee fulfilled with the spirite speakyng vnto your selves in Psalmes and Hymnes, and spiritual songes, singyng and makyng melody to the lord in your hertes gyuyng thākes alwaies, for all thynges in the name of our lord Iesus Christe, to God the father, submittyng your selves one to another in the feare of God.

The Gospell on the xx. Sundate after Trinitee Sundate, Mathew. xxii. A.

Iesus saied vnto his disciples. The kyngdome of heauen is like to a certain kyng whiche

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whiche married his Sonne, and sente furthe his seruauntes to call them that wer bidden to the weddyng, and thei would not come. Again he sent furthe other seruauntes sayyng: Tell them whiche are bidden: beholde, I haue prepared my dynner, my Oxen and my fatynges are killed, and all thynges are redy, come to the marriage: Thei made litle of it, and wēt their waies: one to his farme place, another aboute his marchandise, the remnaunt toke his seruauntes, and increasted them vngodly and slewe theim. When the kyng heard that, he was wroth and sent furthe his warriors & destroyed those murderers and burnt vp their citee. Then said he to his seruauntes, the weddyng was prepared, but thei whiche were bidden thereto, wer not worthy. Go ye therfore out into þe high waies, and as many as ye finde, byd theim vnto the marriage. The seruauntes went out into the highwaies and gathered together as many as thei could finde, bothe good and bad, and the weddyng was furnished with gesses. The kyng came in to viset his gesses, & spied there a man which had not on his weddyng garment, & said vnto hym: Frende, how cammest thou in hether, & hast not on a weddyng garment? And he was euen speechles. Then said the kyng to his ministers. Take and bynde hym hande and foote, and cast hym into bitter darknes. There shalbe wepyng & gnashyng of teeth for many are called and fewe are chosen.

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The Epistle on the .xxi. Sundae after
Trinitie Sundae Ephesians. vi. L.

MY brethren, bee strong in the Lord
and in the power of his might, and
put on the armour of God, that ye
maie stande stedfast against the craftie as-
saultes of the deuill. For wee wrestle not a-
gainst fleshe and blood, but against rule, a-
gainst power, and against worldly rulers,
gouernours of þ darkenes of this world,
against spirituall wickednesse for heavenly
thynges. For this cause take vnto you the
armour of God, that ye maie be able to re-
sist in the euill daie, and to stande perfect
in all thynges. Stande therefore and your
loynes gird aboute with verite, hauing on
the brestplate of righteousnesse, and shooes
with shooes, prepared for the Gospell of
peace: aboute all take to you þ shield of faith
wherewith ye maie quench all the fieri dar-
tes of the wicked, and take the helmet of
saluacio, and the sword of the spirit, whiche
is the worde of God.

The Gospel on the .xxi. Sundae after
Trinitie Sundae. Ihon. iiii. f.

There was a certain ruler whose sone
was sicke at Capernaum as he heard
that Iesus was come out of Ierury
into Galile, he wēt vnto hym, and besoughe
hym that he would descende and heale his
sonne, for he was cū redy too die. Then
saied Iesus vnto hym: excepte ye se signes
and wonders, ye beleeue not. The ruler saied
vnto

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unto him: Sir, come awaie, or euer that my child die. Iesus said vnto hym: For thy wifes thy sonne liueth: and the manne beleued the wordes that Iesus had spoken vnto hym, and went his waie. And anone as he was in his waie, his seruauntes met hym & told hym, sayng: Thy sonne liueth. The enquirer of the hour when he began to amend, and thei said vnto hym Y. stard aie the seuen hour, the feuer left hym. And the father knewe that it was the same hour when Iesus said vnto hym, thy sonne liueth, and he beleued and all his household.

The Epistle on the xxii. Sundae after Trinitee Sundae. Philippians. i. A.

Brethren. We trust in our lord Iesus Christe, that he whiche began a good worke in you shall performe it vntill the daie of Iesus Christ, as it becometh me to iudge of you al, because I haue you in my herte, and haue you also euery one compassions of grace with me in my bodie as I defend, and stablish the Gospell God beareth me recoide how greatly I long after you al, fro the veri hert rote in Iesus Christ And this I praise, that your loue maie increase more and more in knowledge and in all feeling, that ye might accept thynges moste excellent, that ye might bee pure, & suche as should hurt no mannes conscience, vntill the daie of Christe, filled with the fruites of righteousnesse, whiche fruites come by Iesus Christ, vnto the glory and laude of god.

The

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The Gospell on the xxij. Sundae after
Trinitie Sundae. Matthew. xxi.

Iesus put furth a similitude vnto his dis-
ciples, sayng: The kyngdome of heaue
is likened vnto a certayne kyng whiche
would take accomptes of his seruauntes.
And when he had begon to reken, one was
brought vnto hym, whiche ought hym ten
thousand talentes. But whē he had naught
to paie, the Lord commaunded hym to bee
sold, and his wife and his children, and all
that he had, and payment to bee made. The
seruaunt fell doune and besought hym, say-
ng: Be gyue me respice, and I will paie it
euery whit. Then had the Lorde pittie on the
seruaunte and losed hym, and forgaue hym
the debte. The same seruaunt went out and
founde one of his felowes whiche oughte
hym an hundred pence, and laied handes on
hym, & toke hym by the throte, sayng. Paie
me that thou owest me, and his fellowe fell
downt and besought hym, sayng: Haue pa-
tience with me, and I will paie thee all. And
he would not, but went and calde hym into
prison till he should paie the debte. When
his other felowes sawe what was dooen,
they were very sorowful, and came and tolde their
lorde all that had happened. Then his Lorde
called hym and sayed vnto hym: O thou ser-
uaunt, I forgaue thee all thy debte, because
thou praydest me, was it not mete also that
thou shouldest haue had compassion on thy
fellowe, euen as I had pittie on thee? And his
Lorde

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lorde was wroth and deliuered him to the
 Naylers, tyll he should pay all that was due
 vnto him. So likewise shal my heauenly fa-
 ther do vnto you, if ye wil not forgiue with
 al your heartes, eche one to his brother their
 trespasses.

C The Epistle on the. xxiij. sonday after
 Trinite sonday. Philippians. iij.

Brethren, folow ye me, and loke on the
 whiche walke euen so, as ye haue vs
 for an ensample, for manye walke of
 whom I haue tolde you often (and nowe I
 tel you wepyng) that they are the enemies of
 the crosse of Christ, whose ende is damna-
 tion, whose God is their bellye, and whose
 glory is to their shame, whiche are worldly
 mynded, but our conuersacion is in heauen
 from whence we loke for the sauour, euen
 the lorde Iesus Christ, whiche shal chaunge
 into another fashion oure vile bodies, that
 they may be fashioned like vnto his glorious
 body, accordyng to the workyng wherby he
 is able to subdue all thynges vnto him selfe
 in Iesus Christ our Lorde.

C The Gospell on the. xxiij. sonday after
 Trinite sonday. Mathew. xxi. B.

The Pharises went and toke counsel
 howe they might tangle Christ Iesus
 in his wordes, & sente vnto him their
 disciples with Herodes seruantes, sayng:
 Maister, we know that thou arte true, and
 that thou teachest the waye of God truely,
 neither carest thou for any man: for thou considerest

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rest not mans estate: Tel vs therfore, howe
thynkest thou: Is it lawfull to geue tribute
vnto Cesar, or not? Iesus perceiued theire
wylpnes, and sayd: why tempt ye me, ye hypo-
crites: Let me se the tribute mony. And they
toke him a peny. And he sayd vnto them:
Whose ymage is this and superscription?
They sayd vnto him: Cesars. Then sayd he
vnto the: Geue therfore to Cesar that whiche
is Cesars: and geue vnto God that whiche
is Gods.

C The Epistle on the. xliiii. sonday after
Trinite sonday. Colossenses. i. v.

Berthen, we cease not praiyng for you
and desirynge that ye might be fulfilled
with the knowledge of his wyl, in
al wysedome and spiritual vnderstandynge,
that ye might walke worthy of the Lord in
al thinges that please, beyng fruitfull in all
good workes, and increasyng in the know-
ledge of God, strengthened with all might
through his glorious power, vnto all paci-
ence and long sufferynge with ioyfulness, in
Iesus Christ our Lord.

C The Gospel on the. xliiii. sonday after
Trinite sonday. Mathew. ix. L.

Whyle Iesus spake vnto the people, he
holde there came a certayne ruler, and
wooshypped him, sayng: my daughter is e-
uen now. disceassed: but come and laye
thy hand on her, and she shal liue. And Ie-
sus arose and folowed him with his disci-
ples



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ples, and behold a woman whiche was diseased with an yssue of blood. xii. yeres, came behynde him and touched the hemme of his vesture, and she sayd in her selfe: If I may touche but euen his vesture onely, I shalbe safe. Iesus turned him aboute, and behelde her, sayng: Doughter, be of good comfort, thy fayth hath made the safe, and she was made whole euen the same houre.

E The Epistle on the sonday next before Aduent. Jeremie. xxxiii. B.

B Brethren. Behold the daies wyl come saith the Lorde, that I wyl bre vp of Dauid a righteous branche, and he shal reigne a kyng, and shalbe wise, and shal do equite and iustice in y^e earth, and in his daies Iuda shalbe safe, & Israel shal dwell without feare, & this is the name that they shal cal him, the Lorde our righteousness.

Wherfore the daies wyl come (saith the Lorde) that they shal say nomore, the Lorde lyueth that brought the chyldren of Israel out of the land of Egypt: but the Lorde lyueth whiche deliuered and brought the sede of the house of Israel out of the lande of the North, and from all the landes wher they I thrust them, and they shall dwell in thei^r owne lande, sayeth the Lorde God almighty.

E The Gospel on the sonday next before Aduent. Iohn. vi. B.

When Iesus lyfted vp his eyes, & saw a great compaignie come vnto him, he
sayd

For the remembrance of the
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he sayd to Phillippe: Whence shal we bye bread that these might eate? This he sayd to proue him, for he him selfe knew what he wold do. Phillippe answered: Two hundred peny worth of breade are not sufficient for them, that every man may haue a lytle.

Then sayd vnto him one of his disciples, Andrew, Symon Peters brother: There is a chyld here, whiche hath .v. barly loanes and two fishes: but what is that among so many? Iesus sayd: Make the people to syt doune. Ther was muche hay in y^e place. And the men sat doune in nombre aboute .v. M. Iesus toke bread, and gaue thanks, & gaue it to his disciples and his disciples gaue it to them that were sette doune: and like wyse of the fishes as muche as they wold. When they had eate ynough, he sayd vnto his disciples: Gather by the broken meate that remaineth, that no thyng be lost. They gathered it together, and filled .xii. baskettes with the broken meate, of the .v. barly loanes and two fishes, whiche broken meate remayned to them that had eaten. Then those men when they had sene the myracle that Iesus dyd, sayd: This is of a truerh the same prophete, whiche shal come into the world.

The epistle on the Dedication day. The Reuelacion of saint John. xxi. A.

Iohn sawe the holy cytle newe Hierusalem come doune fro God out of heauen, prepared as a byrde, garnished for her husband, and I hearde a great voyce from the throne

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throne, sayng. Beholde the tabernacle of God is with men, and he wyl dwel with the and they shalbe his people, & God him selfe shalbe with them, and be thier God. And God shall wype away all teares from their eyes, and there shalbe nomore death, neither shall there be any more payne, for the olde thynges are gone, and he that sat vpon the seate, sayd: Beholde I wyl make al thinges newe.

C The Gospel on the Dedication day.

Luke. xix. A.

Iesus entred in, and went thorow the Hiericho: and beholde there was a man named zacheus: and was a ruler among the Publicans, & riche also: and he made meanes to se Iesus, what he should be, and he could not for the prease, bycause he was of a lowe stature. Wherfore he ranne before, & ascended vpon into a wylde figgetre to se him: for he wold come that same way. And when Iesus came to the place he looked vpon, & sawe him, and sayde vnto him: zache, hastily come doune, for to day I must abyde at thy house. And quickly he came doune, and receyued him ioyfully. And when they sawe that, thei al grudged, sayng: He is gone in, to tarpe with a man that is a sinner. Zacheus stode furth, and sayd vnto the Lord: behold Lord the halfe of my goodes I geue to the poore, and if I haue done any man wrong, I wyll restore him foure folde. Iesus sayd vnto him: This day is helth come to this house: for

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forasmuche as this same house is become
the chyld of Abraham, for the sone of man is
come to seke and to saue that whiche was
lost.

The Epistle on the fyrst sonday in
Aduent. Romanes. xiii. D.

Bethen, we knowe that þe tyme is now
that we awake out of slepe: for nowe is
our saluation nerer then when we belened.
The night is passed, & the day is come nere:
let vs therfore cast away the dedes of darke-
nes, and let vs put on the armour of light.
Not in eatyng and drynkyng, neither in chā-
byn and wantōnes, neither in strife and en-
uylng: but put ye on our Lord Iesus Christ

The Gospel on the fyrst sonday in
Aduent. Mathew. xxi. A.

When Iesus drew nere to Hierusalem,
& came vnto Bethphage, to the mount
Oluet, then sente Iesus. ii. of his disciples,
sayng to thē: Go into the Castell that lyeth
oure against you and anon ye shal fynd an
Ass bound, and her colt with her: lose them
and bryng them to me: and if any man say
ought to you, say ye the Lorde hath nede of
thē: and straight way he wyll let them go.
All this was doone to fulfyll that whiche
was spoken by the Prophete, sayng: Tell
ye the doughter of Syon, beholde thy kyng
cometh vnto the: make, and sittynge vpon an
Ass and a Colte: the fole of an Ass bled to
the yocke. The disciples went and dyd as
Iesus

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Jesus commaunded them, and brought the Asses and the Coltes, and put on the their clothes and set him thereon. Many of the people spred their garmentes in the way, other cut doune braunches from the trees, & strewed them in the way. Moreover the people that went before and they also that folowed after cried, saying: Hosanna to the sonne of David: Blessed be he that cometh in the name of the Lorde.

C The Epistle on the second sonday in Advent. Romanes. xv. D.

B Brethren, what thinges socure are written before tyme, are written for our learning that we through patience and comfort of the spirit might have hope. The God of patience and consolacion, geue to every one of you that ye be lyke mynded one towarde another, after the ensample of Jesus Christ that ye all agreyng together, maye with one mouth praise God and the father of our Lorde Jesus Christ. Wherefore receyue ye one another, as Christ receiued vs, the prayse of God. And I say that Jesus Christ was a minister of Circūcision for the trueth of God: to confirme the promyses made to the fathers. And let the Gentyls praise God for his mercy, as it is written: For this cause I wyll praise the among the Gentyls, and syng in thy name. And agayne he sayd: Ye Gentyls reioyse wth his people. Againe praise the Lorde all ye Gentyls: laude him all nacions. And in another place

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place Elias saith: There shalbe the roate of Iesse: and he that shal ryse to raigne ouer the gentyles: in him shal the Gentiles trust. The God of hope fyl you with all ioye and peace in beleuyng, that he maye be riche in hope through the power of the holy gost.

The Gospel on the second sonday
in Iduent. Luke, xxi. D.

Iesus sayd to his disciples: There shalbe signes in the Sunne and in the Moone and in the starrs, and in the yearth: the people shalbe in suche perplexite, that they shal not tel what way to turne them selues. The sea and the waues shal roze, and mensheartes shal faile them for feare, and for lokyng after those thinges, whiche shal come on the yearth: for the powers of heauen shal moue and then shal they se the sonne of man come in a cloud, with power and great glory.

When these thynges begynne to come to passe, then loke vp, and lyft vp your heades for your redemption draweth nere. And he shewed them a similitude. Behold the fygge tree, and al other trees, when thei shut furth their buddes, ye se and know of your owne selues, that sommer is then nere at hande.

So likewyse (when ye se these thynges come to passe) vnderstand that the kyngdome of God is come nere. Verely, I say to you. This generation shal not passe, tyl al be fulfilled. Heauen and yearth shal passe: but my worde shal not passe.

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The Epistle on the third sonday in
Aduent. i. Corinthyans. iiii. 2.

Bethen: let men this wyse esteeme vs,
euen as the ministers of Christ, & dis-
posers of the secretes of God. Fur-
thermoze it is required of þe disposers, that
they be found faythful. With me it is but
a smal thing, that I shuld be iudged of you
(either of mans day) no I iudge not myne
owne selfe. I know nought by my selfe: yet
am I not therby iustificed, it is the lord that
iudgeth me. Therfoze iudge nothing befoze
the tyme, vntyl the worde come whiche wyl
lighten thynges that are hyd in darkenes:
and open the counsel of the heartes. And
then shal euery man haue praise of God.

The Gospel on the third sonday in
Aduent. Mathew. xi. 2.

When John beyng in prison, heard the
wordes of Christ: he sent two of his
disciples and sayd to him: Arte thou he that
shal come, or shal we loke for another? Je-
sus answered, and sayd vnto them. Go and
shewe John what ye haue hearde and sene.
The blynd see, the halte go, the lypers are
cleansed, the deafe heare: the dead are risen
vp again, and the Gospel is preached to the
poore: and happye is he that is not hurte by
me. Euen as they departed Jesus beganne
to speake vnto the people of John. What
went ye for to see in the wyldernes? went ye
out to see a rede waueryng with the wynde.
Or what wente ye out for to see: went ye to

h. v.

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See a man clothed in softe rayment: Behold, they that weare softe clothyng, are in kynnes houses. But what wēt ye out for to see? Went ye out to see a Prophete? Verely I say vnto you: and more then a Prophete. For this is he of whō it is written. Behold, I sent my messenger before thy face whiche shal prepare thy way before the.

C The Epistle on the. iiii. Conday in
Aduent. Phillipians. iiii. A.

Brethren, reioyse in the Lord alway, and
agayn I say reioyse. Let your softenes
be known to al men. The Lord is euen at
hand. Be not careful, but in al thinges shew
your petition to God in praier, and suppli-
cation with thankes. And the peace of God
whiche passeth al vnderstādyng, kepe your
heartes and myndes in Christ Iesu.

C The Gospel on the. iiii. Conday
in Aduent. Iohn. i. C.

Then the Jewes sent priestes and Le-
uites fro Hierusalem to aske Iohn:
what art thou? And he cōfessed, and
denied not, and sayd playnely. I am not
Christ. And they asked him what then? Art
thou Elias? And he sayd, I am not. Arte
thou a Prophete? And he answered, no.
Then sayd they to him. What arte thou?
that we may geue an answer to them that
sent vs. What saiest thou of thy selfe? He
sayd, I am the voyce of a cryer in the wyl-
dernes

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bernes, make straight the way of the Lorde as sayd the prophete Esaias. And they whiche were of the Pharises. And they asked him, and sayd to him. Why baptyshest thou then, if thou be not Christ, nor Elias, neither a Propheete? John answered them and sayd. I baptise with water: but one is come among you, whom ye know not, he it is that cometh after me, whiche was before me: whose sho latchet I am not worthy to vnloose. These thinges were done in Bethabara, beyond Iordaine, where John did Baptise.

¶ The Epistle at hye masse on Christmas day. Hebrewes. i. 3.

Brethren, God in tymes past diuersely, & many waies spake to the fathers by prophetes, but in these last daies he hath spoken vnto vs by his sonne, whom he hath made heire of al thynges, by whom also he made the worlde. Whiche sonne being the brightness of his glory, and very ymage of his substance: being vp al thynges with the word of his power, hath in his owne person purged our synnes, and sitteth on the right hand of the maiestie on hye: and is more excellent then the Angels, in asmuche as he hath by inheritaunce opteyned an excellenter name then they haue. For vnto whiche of the Angels sayd he at any tyme: thou art my sonne this day begat I thee? And againe, I wyl be his father, and he shal be my sonne.

And

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And againe. When he bringeth in the fyrst begotten Sonne into the worlde: he saith. And al the Angels of God shal worshyp him & to the Angels he saith: he maketh his Angels spirites, and his ministers flammes of fyre: but vnto the Sonne he sayd, God, thy seate shalbe for ever and ever: the scepter of thy kyngdome is a right scepter: thou hast loued rightwysenes, & hated iniquitie: wherefore hath God whiche is thy God anoynted the with gladnes aboue thy felowes. And thou Loyde in the beginnyng hast layde the foundation of the yearth: and the heauens are the workes of thy handes. They shal perishe: but thou shalt endure: they al shal ware olde as doth a garment: & as a vesture shalt thou chaunge them, and they shalbe chaunged: but thou art alwaies the same: and thy yeres shal not fayle.

¶ The Gospel at hye masse on Christmas day. John. i. v.

In the beginnyng was the worde, and the worde was with God, and God was the worde. The same was in the beginnyng with God. All thinges were made by it, and without it was made nothyng, that was made. In it was made lyfe, and the lyfe was the light of men: and the light shyneth in the darkenesse, and the darkenesse comprehendeth it not. There was a man sent from God, whose name was John. The same came as a wytnesse to beare wytnesse of the light, that al men throughe him might beleue he

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He was not the light, but to beare wytnesse of the light. That was a true light, whiche lighteth al men that come into the worlde. He was in the worlde, and the worlde knew him not. He came among his owne and his owne receiued him not. To as many as receiued him, gaue he power to be the sonnes of God: in that they belueued on his name. Whiche were bozne not of the blod nor of the wyll of the fleſhe, nor yet of the wyll of men: but of God. And the worde was made fleſhe, and dwelte among vs, and we ſawe the gloꝝ of it, as the gloꝝ of the onely begotten ſonne of the father. Whiche worde was ful of grace and veritie.

C The Epiſtle on ſainct Stephens day.

The Actes of the Apoſtles vi. 1.

Stephyn ful of faith & poure, dyd great wonders and myracles among the people. Then there aroſe certayne of the Synagoge whiche are called Lybertynes and Sirinytes, and of Alexandria, and Cyrenia, and Illia, and diſputed with Stephyn: and they could not reſiſt the wiſedome and the ſpirit with which he ſpake. When they heard theſe thynges, their heartes claue in ſonder, and they gnaſhed on him with their teeth: but he beyngful of the holy goſt looked vp ſtedfaſtly with his eyes into heauen, and ſawe the gloꝝ of God: and Jeſus ſtanding on the right hand of God: and ſayd. Behold I ſee the heauens open, & the ſonne of man ſtandynge

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standing on the right hand of God. Then they gaue a shout with a loude voyce and stopped their eares and ranne vpon him all at ones: and cast him out of the cite and stoned him. And the wytnesses layde doune their clothes, at a yong mans fecte named Saul. And they stoned Stephyn calling on and sayng: Lorde Iesu receiue my spirite: and he kneled doune and cryed with a loud voyce. Lorde, laye not this synne to their charge. And when he had thus spoken, he fel a slepe in the Lorde.

[T]he Gospel on sainte Stephyns day.
Mathewe. xxiii. D.

Iesus sayd vnto the Jewes, and chiefe priestes: Behold I sende vnto you Prophets, wyse men and Scribes: and of them, some shal ye scourge in your Synagoges, and persecute from cite to cite: that al righteous blood may fall on you, whiche was shed on the yearth, fro the blod of righteous Abel, vnto the blod of Zacharias the sonne of Barachias whō ye slew: betwene the temple and the alter. Verely, I say vnto you: al these thinges shal light on this generation. Hierusalem, Hierusalem: whiche killest the Prophetes, and stonest them, whiche are sent to the. How ofte wolde I haue gathered thy children together, as the hēne gathereth chickens vnder her wynges: but ye wolde not. Beholde your habitation shal be left vnto you desolate. For I say to you
ye

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ye shal not se me hencefurth, tyll that ye say,
blessed is he that cometh in the name of the
Lorde.

The Epistle on saint John the Euang-
gelistes day. Ecclesiasticus. xv.

He that feareth God, wyl do good: &
he that keperth the lawe shal obtayne
wisdom, and he wyl come against
him as an honourable mother, as a woman
yet a virgyn shal she receyue him. She shal
feede him with the bread of lyfe, and vnder-
standyng, and the water of holysome wyse-
dome: she shal geue him to drynke: and she
shal exalt him among his neighbours: and
shal open his mouthe euen in the thickest of
the congregacion. And she shal fyl him with
the spirite of wisdom and vnderstandyng:
and with the garment of glory shal she ap-
parel him. She shal make him rich with ioy
and gladnes, and shal enherite him with an
euerlastyng name.

The Gospel on saint John the Euang-
gelistes day. John. xxi. f.

Iesus sayd to Peter folowe me. Peter
turned him about, and sawe the disciple
whom Iesus loued folowyng. Whiche al-
so leaned on his brest at supper, and sayd,
Lorde, whiche is he that shal betray the
When Peter sawe him, he sayd to Iesus.
Lorde what shal he do, Iesus sayd to him.
If I wyl haue him to tarpe tyll I come,
what is that to the? folowe thou me.

Then

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Then wente this sayng abrode among the
brethren that the disciple should not dye.
And Iesus sayd not to him, he shal not dye:
but yf I wyl that he tary tyll I come: what
is that to the? The same disciple is he whiche
testifieth of these thynges and wrot the
same, and we knowe that his testimonye is
true.

† The Epistle on Childermas day. The
Reuelacion of saint John. xliiii. A.

And I looked, and lo, a lambe good
on the mount Syon: and with him
a Land. xliiii. B. haupng his name
and his fathers name wytten in their fore-
heades: and I hearde a voyce from heauen
as the sounde of manye waters, and as the
voyce of a great thunder: and the voyce
that I hearde was lyke the voyce of many
harpers, harpyng with their harpes: & they
song as it were a newe song befoze the seat
and befoze the foure beastes, and no man
coude lerne that song, but the Land. xliiii.
B. whiche were redeemed from the yearth.
These are they whiche are not defiled with
women, for they are virgyns. These folowe
the lambe whether soeuer he goeth: these
wer redeemed from men, beyng the fyrst frui-
tes to God and to the lambe, & in their mou-
thes was found no gyle, for they are with-
out spot befoze the throne of God.

The Gospel on Childermas day.
Mathew. ii. A.

The

AND GOSPELS.

The Angell of the Lorde appeared to Joseph in a dreame, sayng: Arise, & take the childe and his mother, and fle into Egypt, and abide there till I bryng thee worde: For Herode will seeke the childe to destroy hym. Then he arose and toke the childe and his mother by night and departed into Egypte, and was there vnto the death of Herode, to fulfill that whiche was spoken of the lord by the prophet, whiche saith Out of Egypt haue I called my sonne. The Herode perceiuyng, that he was mocked of the wise menne, was excedyng wroth, and sente furthe, and slewe all the chylzen that wer in Bethleem, and in all the costes therfor: as many as wer twoo yere old and vnder: accordyng to the tyme, whiche he had diligently serched out of the wise menne. The was that fulfilled whiche was spoken by the Prophete Hieremy, sayng: On the hilles was a voyce heard, mournyng, wepyng and greafe lamentacion, Rachell wepyng for her chyldren and would not bee comforted, bycause thei wer not.

The ende of the Epistles and Gospels of the Sundates.

The Epistles and Gospels on the sainctes daies here foloweth.

The Epistle on saint Andrewes daie. Romaynes. x. c.

J. i.

Brethren

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Brethre, the belefe of the hert,
iustifieth, and to knowledge
with the mouth maketh a mā
safe. For the scripture saith,
Whosoever beleueth on him
shall not bee ashamed. There
is no difference betwene the Jewe & the Ge-
nile, for one is lord of al whiche is riche vn-
to all that call vnto hym. For whosoever
shall call on the name of the lord shall be safe.
How shall thei call on hym, on whom thei
believe not? How shall thei believe on hym,
of whom thei haue not hearde? How shall
thei heare withoute a preacher. And howe
shall thei preach excepte thei bee sente. As
it is wyrtten. How beautifull are the feete
of theim, whiche bryng gladde tidynges of
peace, and bryng gladde tydynges of good
thynges: but thei haue not all obeyed to the
Gospell. For Esaus saith: lord who shall
believe our saynges? So then saith the com-
meth by hearyng, and hearyng cometh by
the word of god. But I aske, haue thei not
heard? No doubt thei sound wēt out into al
lādes, & thei wordes into the endes of the world

¶ The Gospell on saint Andriewes
date. Matthewe. iiii. c.

AS Iesus walked by the sea of Ga-
lile, he sawe twoo brethren. Simon
whiche was called Peter, and An-
drew his brother, castyng a net into the sea
(for thei were fishers) and he saied vnto the
Followe me, and I will make you fishers of
menne

AND GOSPELS.

menne. And thei streight waie left their nettes and folowed hym: And he wente furthe from thence and saue other twoo brethren James the sonne of Zebede, and Ihon his brother, in the shippe with Zebede their father mendyng their nettes, and he called the and thei without taryng, lefte their nettes and their father and folowed hym.

The Epistle on .i. Nicholas daie. Ecc. xliiii

Behold an excellent p[ri]este whiche in his daies pleased God, & was founde righteous, and in the tyme of wrathe made an attonement: Like to hym there is not founde: that kept the lawe of the moste highest. And he was in couenaunt with him and in his flethe he wrote the couenaunte, and in tyme of temptation he was founde faithful. Therfore he made hym a couenaunt with an othe, that nacions should be blessed in his sight & that he should be multiplied as the duste of the yearth, he knewe hym in his blyssynges, & gaue hym inheritaunce, and kept hym throughe his mercie, that he founde grace in the eyes of god. And an euerlasting couenaunt did he make hym and gaue hym the office of the p[ri]este, he made hym happie in glory, in faith, and in softnesse, he made hym holy, and chose hym out of all flethe.

The Gospell on saint Nicholas daie. Matthewe. xrv B.

Iesus saied too his disciples. A certayne manne redy too take his iourney too a straunge countree, called his seruantes to

J. ii. hym

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hym, and deliuered to them his goodes, and vnto one he gaue fīue talentes, to another twoo, and to another one, to euery man after his abilitie, and streight waie departed. Then he that had receiued the fīue talentes went and bestowed them, and wanne other fīue. Likewise he that receiued twoo gained other twoo: but he that receiued one wente and digged a pitte in the pearth and hid his masters money. After a long season the lord of those seruauntes came and rekened with theim. Then came he that had receiued fīue talentes, & brought other fīue, sayng: Master, thou deliueredest vnto me fīue talentes lo I haue gayned with them fīue mo. Then his master saied to hym: well good seruaunt and faithfull, thou hast been faithfull in litle, I will make thee ruler ouer muche, entre into thy masters ioye, also he that receiued twoo talentes, came and saied: Master thou deliueredest to me twoo talentes: lo I haue wonne two other with theim. And his master saied to hym: well good seruaunte and faithfull, thou hast been faithfull in litle, I will make thee ruler ouer muche: Entre thou into the ioye of thy lord.

The Epistle on the Conception of
our Lady. Ecclesiasticus. xliiii. C.

As a vine so brought I furthe a sa-
uour of swetenesse, and my floures
are the fruite of glory and riches. I
am the mother of beautifull loue & of feare,
and of greatnesse, and of holy hope. In me
is

AND GO SPELS.

is all grace of life and truth, and in me is al hope of life, and vertue. Come to me al that desire me, and bee filled with the frutes that spryng of me, for my spirite is sweter then any hony, or hony combe. The remembraunce of me is for euer and euer. Thei that eate me shall hunger the moze: thei that drynke me shall thurst the moze, he that harkeneth to me, shall not bee ashamed, & he that woꝝketh by my counsaill, shall not synne: thei þ hyng in my light, shall haue eternall life.

The Gospell on the Conception
our Lady. Matthew. i. 1.

This is the booke of the generaciō of
Iesus Chyste, the sonne of Dauid,
the sonne also of Abraham: Abraham
begat Isaac, Isaac begat Jacob, Jacob be-
gat Judas and his byethren. Judas begatte
Phares and saram of Chamar, Phares be-
gat Elrom, Elrom begat Arā. Aram begat
Aminadab. Aminadab begat Raason. Ras-
son begat Salmon. Salmon begat Boos
of Rahab. Boos begat Obed of Ruth. O-
bed begat Jesse. Jesse begat Dauid þ kyng.
Dauid the kyng begat Salomō of her that
was Urias wife. Salomon begat Robohā.
Roboam begat Abia. Abia begat Asa. Asa
begat Josaphat. Josaphat begat Jorā. Jo-
rā begat Ozias. Ozias begat Joathā. Joa-
thā begat Achas. Achas begat Ezechias. E-
zechias begat Manasses. Manasses begat
Amō. Amon begat Josias, Josias begat Je-
chonias & his byethren aboute the tyme that

J. iii. thei

THE EPISTLES

thei were caried awaie to Babilon, and after thei were brought to Babilon, Iechonias begatte Salathiel. Salathiel begatte Zorobabell, Zorobabel begat Abiud. Abiud begatte Eliachim. Eliachim begatte Azor. Azor begatte Sador. Sador begatte Ichim. Ichim begatte Eliud. Eliud begatte Eleasar. Eleasar begatte Nathan. Nathan begatte Jacob. Jacob begat Joseph the housbande of Mari, of whom was borne that Iesus whiche is called Christe.

The Epistle on sainte Thomas daie the Apostle. Ephesians. ii. D.

Bethren, now ye are nomore straungers and foriners, but citezens with the saintes: and of the household of God, and are buyld on the foundatiõ of the Apostles and Prophetes, Iesus Christ beeyng the hedde corner stone, in whom euery buyldyng coupled togyther, groweth to an holy temple in the Lorde, in whom ye are buylte togyther, and made an habitatiõ for the holy spirite.

The Gospell on sainte Thomas daie the Apostle. Ihon. xx. F.

Thomas one of the twelke (called Didimus) was not with theim whẽ Iesus came. The other disciples saied vnto hym: wee haue seen the Lorde. And he saied vnto them: Except I se in his handes the printe of the nayles, and put my finger into the holes of the nayles, and thurste my hande into his side, I will not beleue. And after

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after eight daies again , the disciples were within and Thomas with the. Iesus came when the doores wer shut: & stode in the middes, & saied: Peace bee with you. Then said he to Thomas: put in thy finger here, & see my handes: and put furth thy hand, & thrust it into my side, & bee not without faith, but beleue. Thomas answered and saied vnto hym: My lord and my God. Iesus said vnto hym: Thomas: because thou hast seen me therfore hast thou beleued. Happy are they that haue not seen, and yet haue beleued.

The Epistle on Candelmas
daie. Malachi. iii.

Behold, I sende my messenger whiche shall prepare the waie before me, and sodainly shall the Lord whom ye seeke come vnto his temple, and the messenger of the couenaunt whom ye desire. Beholde he cometh saith the lord of Sabaoth. Who shall endure in the daie of his coming, or who shall stande to beholde hym? For he is as a tryng fire, and as the herbe that fulcers scoure with all, and he shall sitte tryng and pourgyng siluer, and he shall purify the sonnes of Leui, and shall fine them as gold and siluer, and they shall bring offering vnto the Lord of righteousness, and the sacrifice of Iuda and of Hierusalem, shall bee delicious to the Lord, as in the olde tyme, and in the yeres that wer at the beginning.

The Gospell on Candelmas daie. Luke. ii. D.
J. iii. When

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When the tyme of the purification (after the lawe of Moyses) was come, thei brought Iesus to Hierusalem, to present hym to the lord as it is written in the lawe of the lord: Every manne childe that firste openeth the matrix, shalbe called holy to the lord, and to offer as it is said in the lawe of the lord, a paire of turtle doves, or two young Pigeons. And beholde there was a man in Hierusalem, whose name was Symeon, and the same manne was iuste, and feared God, and longed for the consolaciō of Israel, and the holy ghoste was in hym. And an answer was given hym of the holy ghoste, that he should not see death, except he first sawe the lordes Christ. And he came by inspiracion into the temple. And when the father, and the mother brought in the childe Iesus, to dooe for hym after the custome of the lawe. Then toke he hym vp into his armes, and said: Lord now lettest thou thy servant departe in peace, accordyng to thy promise. For myne eyes have seen the saviour sent from thee. Whiche thou hast prepared before þe face of all the people. To lighten the Gentiles, and the glory of thy people Israel.

The Epistle on saint Mathias
the Apostles date Actes. i. c.

Peter stode vp in the middes of the disciples, and said (the number of the names wer about an hundred and twety) ye menne and brethren this scripture muste nedes

AND GOSPELS.

nedes bee fulfilled, whiche the holy ghoste through the mouth of Dauid spake before of Judas, whiche was the guide to the that toke Iesus, for he was numbered with vs, and obtaigned felowship in this ministracion: and he hath now possessed a plote of ground with reward of iniquitie: And when he was haged, he brast a sunder in the midst, and all his bowels gushed out, as it is known vnto all the inhabitoys of Hierusalem. In so muche that the same felde is called in the mother tounge Acheldama (that is to saie) the bloudy felde. It is written in the booke of Psalmes: his habitation bee voyde and no manne dwelling therein: and his bishoppe lette another take. Wherefore of these mene whiche haue compaignied with vs (all the tyme that the lord Iesus wente in, & out among vs) beginning at the baptism of Iho vnto the same daie that he was taken vp from vs) muste one bee ordained to bee a witnesse with vs of his resurrection. And thei appoynted twoo, Joseph called Barsabas (whose surname was Iustus) & Mathias, & thei prayed sayng: Thou lord whiche knowest the hertes of all men: shew whiche thou hast chosen of these twoo, that the one maie take the roome of this ministracion, and Apostleship, from the whiche Judas by transgression fell, that he mighte go to his owne place, and thei gaue furth their lottes, and the lot fell on Mathias, and he was coumpted with the cleuen Apostles.

I.v. The

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The Gospel on. s. Mathias dai. Mat. xi. D

Then Iesus answered and said: I
 praise thee O father lord of heauen
 and yearth, because thou haste hid
 these thynges from the wise and prudente,
 & hast opened them to babes, even so father
 for so it pleased thee, all thynges are gyuen
 vnto me of my father: and no manne kno-
 weth the sonne, but the father neither kno-
 weth any manne the father saue the sonne,
 and he to whom the sonne will open hym.
 Come vnto me all ye that labor, & are laden,
 and I will ease you. Take my yocke on you
 and learne of me, for I am meke and lowly
 in herte, and ye shall finde rest to your soles
 for my yocke is easy, & my burthen is light.

The Epistle on the Annunciacion
 of our Lady. Isaac. vii.

OUR Lorde spake to Zachas, sayng.
 Aske thee a signe of the Lorde God,
 from a lowe beneth or from an hie
 aboue. But Zachas answered, I wil not aske
 neither will I tept the lord. Wherefore the
 lord said. Herken ye of the hous of David
 Is it a small thyng for you to bee greuous
 vnto men? But þe should also be painfull
 vnto god, neuertheless yet the lord will giue
 you a signe. Beholde a virgin shal bee with
 child, & shall beare a sonne, & ye shall call his
 name Emanuel. He shall eate butter & hony,
 that he maye haue vnderstandyng to refuse
 the euill and to chose the good.

The gospel on the Annunciacion
 of our Lady. Luke. i. C.

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And in the sixt moneth the angel Gabriel was sente from God to a citee of Galile named Nazareth to a virgin spoused too a manne whose name was Joseph of the house of Dauid, and the virgins name was Mari. And the angell went into her, and saied: Hail full of grace: the lord is with thee: blisset arte thou among women. When she sawe hym, she was abashed at his sayng: & caste in her minde what maner of salutation þ should be. The angel saied to her: Feare not Mari, for thou hast found grace with god: lo thou shalt cōceiue in thy wombe: & shalt beare a sonne: & shalt call his name Iesus. He shall beare greace, and shall be called the sonne of the highest. And the lord shall giue vnto hym the seate of his father Dauid, and he shall reigne ouer the hous of Jacob for euer: and of his kyngdome shall be no ende. Then saied Mari to the angell. How shall this be, sayng that I knowe not a man? And the angel answered & saied vnto her. The holy ghost shall come vpon thee: and the power of the highest shall ouer shadowe thee. Therfore also that holy thyng whiche shall be borne of thee: shall be called the sonne of God. And behold thy cousin Elizabeth, she hath also conceived a sonne in her old age: and this is the sixt moneth too her whiche was called barren, for with God shall nothyng be vnpossible. Mary saied. Behold the hand maide of the lord becom vnto me euen as thou hast saied.

The

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The Epistle on saint Georges
date. James the first. A.

My biethren, couipt it exceedyng soye
when ye fall into diuerse temptaci-
ons forasmuche as ye knowe that
the tryng of your faith byngeth pacience,
and let pacience haue her perfect worke that
ye maie bee perfect and soude, that nothyng
bee lackyng vnto you, if any that is among
you lacke wysedome, lette hym aske of God
(whiche gyueth to all menne indifferently,
and casteth no man in the teeth) and it shal
bee gyuen hym, but lette hym aske in faith
and wauer not, for he that doubteth is
like the waues of the sea, tost of the wynde
and caried with violence. Nether lette that
man thynke that he shall receiue any thyng
of God. A waueryng mynded manne is vn-
stable in all his waies. Lette the brother of
lowe degree reioyse in that he is exalted, and
the riche in that he is made lowe, for euē as
the floure of þe grasse shall he vanishe away
The Sunne riseth with heate, & the grasse
withereth & his floures falleth awaie, & the
beauty of þe fashon of it perissheth with his
aboundance. Happy is the man that endu-
reth in reþracion, for whē he is tried, he shal
receiue the crowne of life, whiche the Lorde
hath promysed to them that loue hym.

The Gospell on saint Geor-
ges date. Ihon. xv. A.

Iesus saied vnto his disciples, I am the
true vine, and my father is an housbāde
manne

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man, every braunche that beareth not frute in me, he will take awaie, & every braunche that beareth fruite wil he purge that it may bring moze frute. Now are ye cleane, by the meanes of the worde, whiche I haue spoke vnto you, abide in me, and lette me abide in you. As the braunche cannot beare frute of it self excepte it abide in the vine: no moze can ye excepte ye abide in me. I am the vine, and ye are the braunches. He that abideth in me and I in hym the same bringeth furthe muche fruite, for without me can ye dooe nothing. If a man abide not in me, he is caste furth as a braunche, and is wyddered and men gather it, and caste it into the fire, and it burneth. If ye abyde in me, and my wordes also abide in you, aske what ye wil, and it shalbee gyuen to you.

The Epistle on saint Marke the Euangelistes daie. Ephesians. iiii. B.

Brethren, vnto every on of vs, is giue grace accordyng to the measure of the gifte of Christe. Wherefore he saith, he is gone vp on hie, and hath led captiuite captiue, and hath gyuen gyftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest parte of the yearth: He that descended, is euen the same also that ascended by euen aboue all heauens, to fulfill all thynges, and the very same made some Apostles, some prophetes, some Euangelistes, some shepherdes, some teachers, that the saintes mighte haue all thynges

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thynges necessary too woork and minister
withall, to the edifying of þe body of Christ
till wee euerychone (in the vntree of faith
and knowledge of the sonne of God) grow
vp vnto a perfecte manne after the measure
of age of the fulnesse of Christe.

The Gospell on saint Marke the
Euangelistes daie. Ihd. xv. 3.

Iesus saied vnto his disciples. I am the
true vyne, &c. As it is befoze on sainte
Georges daie.

The Epistle on the daie of Phi
lippe and James. Sapience. v. 2.

Then shall the righteous stande with
greate constance against them that
bered them and toke awaie that thei
had labored for. When the wicked shall see
that, thei shall be troubled with horrible feare
and shall wonder at that sodain and vnlo
ked for victory, and shall saie in themselves,
repentynge and sorowynge for anguyshe of
herte. These bee thei whiche wee sometye
mocked and tested on. We were out of our
wittes, and thought their liuyng very mad
nesse, and their ende to bee without honoz,
but beholde how thei are coumpted among
the children of God, and haue their inheri
taunce among the saintes.

The Gospell on the daie of Phi
leppe and James. Ihon. xiiii. 3

Iesus said to his disciples, let not your
hertes bee troubled, beleue in God, and
beleue in me. In my fathers house are
many

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many mansions: if it were not so, I would haue tolde you. I go to prepare a place for you And if I go to prepare a place for you I will come again, and receiue you euen vnto my self, that wher I am there maie ye be also, and whither I go ye knowe, and the way ye knowe. Thomas saied to him. Lord wee knowe not whither thou goeste. Also howe is it possible for vs to knowe the waye Iesus saied vnto hym. I am the waye, the verite, and the life. No manne commeth vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And now ye knowe hym, and ye haue seen hym. Philip saied vnto hym. Lord shewe vs the father, and it sufficeth vs. Iesus saied to him. Haue I been so long tyme with you, and yet hast thou not knowen me? Philip, he that hath seen me, hath seen the father, and how saiest thou then, shewe vs the father? Belieuest thou not that I am in the father, & the father in me? The wordes þat I speke vnto you. I speake not of my self but the father dwelling in me is he that dooeth the wordes. Beleue me, that I am in the father, and the father in me, at the leaste beleue me for the veris wordes sake. Verely verely, I saie vnto you, whosoeuer beleueth on me, the wordes that I dooe the same shall he dooe, and greater wordes then these shall he dooe, because I go vnto my father, and whatsoeuer ye aske in my name, that will I dooe,

The

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The Epistle on the Nativitee of sainte Ihon Baptist. *Mat. xlii.*

Thus saith the lord. Herken ye elles vnto me, & gyue heede ye people that are asarre. The lord called me out of the wombe, and made mencion of my name whē I was in my mothers bowels, and he made my mouthe like a sharpe sworde. In the shadowe he led me with his hande: and he made me as an excellent arowe, and hid me in his quiver, and he said vnto me: thou art my seruante, O Israell, in whō I will bee glorified, and I saied. I labour in vaine and spende my strength for naught and vnprofitable, howbeeit my cause I commit to the lord, and my trauail vnto my God, and now saith the Lord that formed me in the wombe to be his seruant, and to turne Iacob to him, behold I haue made thee a light that thou shouldest bee saluacion vnto the ende of the world, kynges shall see thee, and rulers shall stande vp, and shall worship the because of the Lord, whiche is faithfull and the holpe one of Israell whiche hath chosen thee.

The Gospell on the Nativitee of sainte Ihon Baptist, *Luk. i. f.*

Elizabethes tyme was come that she should bee deliuered, and she broughte furthe a sonne, & her neighbours and her cosyns heard tell how the lord had shewed greate mercie on her, and thei reioysed with her. And it foruned the eight day, thei came

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came to circumsise the childe, and called his name Zachary after the name of his father and his mother answered and sayd: Not so but he shalbe called John. And they sayd to her. There is none of thy kynne that is named with this name. And they made signes to his father howe he would haue him called, and he asked for a paye of wrytyng tables and wrote, sayng. His name is John And they merueyled al, and his mouth was opened immediately, and his tongue, and he spake laudyng God, and feare came on all them that dwelte nye, and all these thynges were noyed abrode throughout al the hyly countre of Jewy, and all they that hearde them, layd them vp in their heartes, sayng: What maner childe shal this be: and the had of God was with him, and his father Zachary was filled with the holy gost and prophesied, sayng: Blessed be the Lorde God of Israel, for he hath visited and redeemed his people.

The Epistle on saint Peter and Pauls day. Actes of the Apostles. xii. 3.

In that tyme, Herode the kyng layd handes on certayne of the congregacion to bere them. He kyllled James the brother of John with a sworde, and bicause he saw that it pleased the Jewes, he proceded further, and toke Peter also. Then were the daies of þe sweete breade. And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers

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to be kept, intending after Easter to bring him furth to the people. Then was Peter kept in prison, but prayer was made without ceasing of the congregacion vnto God for him. When Herode wold haue brought him out vnto the people, & same night slept Peter betwene two souldiers, bound with two chaines, and the keepers befoze the doze kept the prison, and beholde the angel of the Lord was there presente and light shyned in the lodge and smote Peter on the syde and stirred him vp, saying: Arise quickly, & the cheynes fel of fro his handes, and the Angell sayd to him, gylde thy selfe, and bynd on thy sandels: and so he dyd, and he sayd to him, cast on thy mantle aboute the and folowe me, and he came and folowed him, and wist not that it was truely whiche was doone by the Angell, but thought he hadde sene a vision. When they were past the first and second watche they came vnto the yron gate that leadeth vnto the cite, which opened to them by his owne accord: & they went out, and passed through one strete, and by and by the Angel departed fro him. And when Peter came to him selfe, he sayd: Nowe I knowe of a suretie that the Lord hath sent his Angel, and hath deliuered me from the hand of Herode, and from all the wayting of the people of the Jewes.

The Gospel on Saint Peter and Pauls day. Mathewe. xvi. C.

When

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When Iesus came into the coastes of the cytle whiche is called Cefartha Philippe, he asked his disciples, sayng: Whom do men say that I the sonne of manne am? They sayd, some say that thou arte John Baptist, some Elias, some Jeremias, or one of the prophetes. He sayd to them: but whom say ye that I am? Symon Peter answered and sayd: Thou art Christ the sone of the liuyng God. And Iesus answered & sayd to him: Happy arte thou Symon the sonne of Jonas, fleshe and blod hath not opened that vnto the, but my father whiche is in heauen. And I say also vnto the, thou art Peter, and on this rocke I wyll bulde my congregation, and the gates of hel shal not preuaile against it, and I wyll geue to the, the keyes of the kyngdome of heauen, and whatsoeuer thou bindest on yearth shal be bound in heauen: and whatsoeuer thou locest on yearth, shalbe loosed in heauen.

C The Epistle on Relike sonday.

Ecclesiasticus. xliiii.

These are the menne of mercy, whose righteousnes are not forgotten.

Goodnes abydeth with the seede of the: their kynnsfolke are an holy enheritaunce and their seede hath stand in witnessles, and the sone of the abide vnto the worldes ende for them. The generacion of them, and the glory of them shal not be lefte, their bodies are buried in peace and their names shal

A. ii.

lyue

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lyne in the worldes, all people shall tell the
wysedome of them, and all the cōgregation
of saintes, shall shewe the laude of them.

¶ The Gospel on Welyke sonday.

Mathewe. v. A.

When Iesus sawe the people, he went
vp into a mountayne, & when he was
set, his disciples came vnto him and he ope-
ned his mouth and taught them, sayng:
Blessed are the poore in spirit, for theirs is
the kyngdome of heauen. Blessed are they
that mouerne, for they shall be cōforted. Bles-
sed are the meke, for they shall inherite the
earth. Blessed are they that hunger and
thrust for righteousnes, for they shall be ful-
fylled. Blessed be the mercifull, for they
shall optayne mercy. Blessed are the pure in
heart, for they shall see God. Blessed are the
maynteyners of peace, for they shall be called
the children of God. Blessed are they whi-
che suffre persecution for righteousnes sake
for theirs is the kingdome of heauē. Blessed
are ye when men shall reuile you, and perse-
cute you, and shall falsly say all maner of e-
uill saynges against you for my sake. Re-
ioyce and be glad: for great is your reward
in heauen.

¶ The Epistle on Mari Magdalens
day. Proverbes. xxxi.

A Woman of power and vertue if a
man could fynde, the value of her
were farre aboue pearles. The heart
of her husbände trusteth in her, and nederth
not

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not spoyle. She rendzeth him good & not
 euill al the daies of her life. She sought wol
 and flaxe, and dyd as her hādes serued her.
 She is like a marchauntes wyf þ bypnyerth
 her vytales from farre. She riseth per day
 and getteth meate to her hushold, and foode
 to her maydes. She cōsydereth a ground &
 byeth it, and of the fruite of her hādes plan
 ted a vyne. She gydded her loynes with
 strength and couraged her armes. She per
 ceuyed that her huswifery was profytable,
 and therfore dyd not put out her candle by
 night. She set her fingers to the spynndle,
 and her handes caught holde on the staffe.
 She opened her handes to the poore & stret
 ched out her handes to the neddy. She feared
 not lest the coulde of snowe should hurt her
 house, for al her houtholde were double clo
 thed. She made gay oymamentes of byse, &
 purple was her apparel. Her husband was
 had in honoure in the gates, as he sat with
 the elders of the land. She made linnen &
 solde it, and deliuered a girdle to the mar
 chaunt. Strength and glozy were her ray
 ment, and she laughed in the latter daies.
 She opened her mouth with wisdom, and
 the lawe of righteousnes was in her tong.
 She had an eye to her husholde, and eateth
 not bread ydle. Her childzen arose and bles
 sed her, and her husband commended her.
 Many daughters haue done excellently: but
 thou hast passed the all. Fauoure is a decei
 vable thyng and beaultie is vanite. But a
 woman

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woman that feareth God, she shalbe praised
 Geue her of the fruite of her handes, and let
 her workes praise her in the gates.

[The Gospel on Mari Magda-
 lens day. Luke. vii. C.

ONE of the Pharises desired Iesus
 that he would eate with him: and he
 came in to the Pharises house, and
 sat doune to meate. And beholde a woman
 in the citty, whiche was a sinner: as sone as
 she knewe that Iesus satte at meate in the
 Pharises house, she bought an Alabaſtre
 boxe of oymntment, and she stode at his feete
 behynd him wepyng, and beganne to washe
 his feet with teares, and dyd wype them w
 the heares of her head, and kyſſed his feet, &
 anoynted them with oymntment. When the
 Pharise whiche bad him to his house sawe
 that: he spake within him selfe, sayng: If
 this man were a Prophete, he would surely
 haue knowen who and what maner womā
 this is whiche touched him, for she is a syn-
 ner. And Iesus answered, and sayd vnto
 him: Symon I haue somewhat to say vnto
 the. And he sayd: Maister, say on. There
 was a certaine lēder, whiche had.ii. detters:
 the one ought fīue hundred pence, and the
 other fifty. When they had nothing to pay
 he forgaue them both. Whiche of them tell
 me wyl loue him most? Symon answered,
 and sayd: I suppose that he to whom he for-
 gaue most. And he sayd to him, Thou hast
 truly

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truly iudged. And he turned to the woman and sayd vnto Symon: Seeſt thou this woman? I entred into thi houſe, & thou gaueſt me no water to my feete; but ſhe hath waſhed my feete with teares, & wyped them wth the heares of her head. Thou gaueſt me no kiſſe: but ſhe ſens the tyme I came in, hath not ceaſed to kiſſe my feet: My head wth oyle thou diſdeſt not anoynt, & ſhe hath anoynted my feete with oynment. Wherefore I ſay vnto the, many ſinnes are forgiven her, becauſe ſhe loued muche. To whom leſſe is forgiven, the ſame doth leſſe loue, & he ſayd vnto her: Thy ſinnes are forgiven the. And they that ſat at meate with him beganne to ſay within them ſelues. Who is this whiche forgiveth ſinnes: and he ſayd to the woman: Thy fayth hath ſaued the, go in peace

C The Epistle on ſaint James day the
Apoſtle. Ephesians. ii, D.

B Recheiſen, nowe are ye nomore ſtraungers and foryners: but ctyzens with the ſainctes, and of the houſholde of God, and are buylt vpon the foundation of the Apoſtles and Prophetes, Jeſus Chriſt being the head corner ſtone, in whom euery building coupled together groweth vnto an holy temple in the Lorde, in whō ye alſo are builte together, and made an habitacon for God in the ſpirit.

C The Goſpel on ſaint James day the
Apoſtle. Mathew. xi, L.

There

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There came to Iesus the mother of Zebedes chyl dren with her sonnes, worshyping him, and desyred a cerryayne thyng of him, he sayd vnto her, what wilt thou haue? She sayd vnto him: graunt that these my sonnes may sytte, one on the right hand, and the other on the left hand in thy kyngdome. Iesus answered, and sayd: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptism that I shall be baptised with? They answered to him: That we are. He sayd vnto them: Ye shall drynke of my cuppe, and shall be baptised with the baptism that I shall be baptised with: but to sytte on my right hand & on my left hand, is not myne to geue: but to them for whom it is prepared of my father.

The Epistle on the Assumption of oure Lady. Ecclesiasticus. xliiii.

In all those thynges I sought rest, and in some mans enheritaunce wold I haue dwelt. Then the creatour of all thyng commaunded and sayd vnto me: and he that created me, dyd set my tabernacle at rest, & sayd vnto me. Dwel in Jacob, and haue thine enheritaunce in Israel, and roote thy selfe among myne elect. From the beginning, and befoze the wolde, was I created, and to the world to come wyl I not cease: and befoze him haue I ministred in the holy habitacon. And so in Syon was I exalted, and in the holy cytie likewise I rested, and in Hierusalem

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lem was my power. And I rooted my selfe
in an honorable people, whiche are the Le-
vites parts, and in their inheritance, and a-
mong the multitude of Sainctes I holde my
feast. As a Cedar tree was I yft vp in U-
banon, and as a Cypresse tree in mount Her-
mon. As a Palme tre was I exalted in Cas-
des, and as a rose planted in Iericho. As a
beautiful Olive tree in the felde, and as a
Plantaine tre was I exalted vpon the was-
ters in the stretes. I gaue an odour as O-
naimon and Balme that smelleth wel: gaue
an odour of sweetnes as perfyre as Myrre

The Gospel on the Assumption of
our Lady. Luke. x. G.

Iesus entred into a certayne castell, and a
certayne woman named Martha recei-
ued him into her house. And this woman
had a sister called Mari whiche satte at Jes-
us feete, and heard his preaching.

Martha was combred aboute muche ser-
uyng, and stode and sayd. Maister, dost
thou not care, that my sister hath left me to
minister aloner byd her that she helpe me.

And Iesus answered and sayd vnto her:
Martha, Martha, thou carest and art trou-
bled about many thinges, verely one is neede-
ful Mari hath chosed the better part, whiche
shal not be taken away from her.

The Epistle on saint Bartholme-
wes day. As is before on saint James
day the Apostle,

B. v.

The

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The Gospel on saint Bartholmewes
day. Luke. xxi. L.

There was a stryfe among the disci-
ples of Iesus, whiche of them shuld
be taken for the greatest: and he sayd
to them, the kynges of the Gentyles reigne
ouer them, and they that beare rule ouer the
are called gracious lordes: but ye shal not be
so. But he that is greatest among you, shal
be as the yongest, and he that is chiefe, shal
be as minister: for whether is greater, he
that sitteth at meate: or he that serueth: is
not he that sitteth at meate? And I am
among you as he that ministrerh. Ye are
they whiche haue hidde with me in my tēp-
tacions: I appoint vnto you a kingdome
as my father hath appointed to me that ye
may eat and drinke at my table in my king-
dome and syt on seates, and iudge the xii.
tribes of Israel.

The Epistle on saint Mathewes
day. Ezechiel. i. L.

The similitude of the faces of the. iiii.
beastes. The face of a man, & the face
of a Lyon, on the righthande of the
foure of them. And the face of an ore on the
left hand of them. And the face of an Eagle
aboue them foure. And their faces, & their
wynges stretched out aboue an high. Eche
had. ii. winges coupled together. And. ii. that
couered their body, and they wēt al straight
forwarde, and whether they had lust to go,
shiches

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whether they went, and turned not backe againe in their goyng. And the similitude of the beastes, and the fashion of them was as burning coles of fyre, and as fyrebrandes, walkyng betwene the beastes, and the fyre byd thynne, and out of the fyre proceded lightnyng, and the beastes ranne, and returned after the fashion of lightnyng.

C The Gospel on saint Mathewes day. Mathewe. ix. A.

When Iesus went furth, he sawe a myght receiuyng of the custome, named Mathew and sayd to him. Followe me, and he arose and followed him. And it came to passe that when Iesus sat at meate in the house, behold many Publicans and sinners came, and sat doune also with Iesus & his disciples. When the Pharisees had perceyued that, they said to his disciples. Why eateth your maister with Publicans and synners? When Iesus heard that he sayd vnto them. The whole nede not the Phisician but they that are sicke. Go and lerne what that meaneth: I haue pleasure in merci, and not in offeryng. For I am not come to call the rightwylle: but the sinners to repentance.

C The Epistle saint Michahs day.

The Reuelacion of saint Iohn. i. A

Iesus sent and shewed by his Angel vnto his seruaunt Iohn, whiche bare recorde of the worde of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. Happy is he that heareth and readeth the

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the wordes of the prophesye, & kepeth those thynges whiche are witten therein, for the tyme is at hand. John to the. vii. congregacions in Asia, Grace be with you, and peace from him whiche is, and whiche was, and whiche is to come, and from the seuen spirittes, whiche are presente before his throne and from Iesus Christ whiche is a faithfull wytnes, and first begotten of the dead, and Lord over the kynges of the earth, vnto him that loneth vs, and washed vs fro oure synnes: in his owne blood.

The Gospel on saint Michaels
day. Mathewe. xviij. A.

The disciples came to Iesus, sayng: who is greatest in the kyngdome of heauen? Iesus called a childe to him and set him in the myddest of the, and sayd. Verely, I say to you, excepte ye turne and become as chyldren, ye cannot entre into the kyngdome of heauen. Whosoever therfore shal submytte him selfe as a chylde, he is the greatest in the kyngdome of heauen, & who soever receiveth suche a childe in my name, receyveth me: but whosoever offendeth one of these lytle ones, whiche belongeth to me, it were better for him that a myllstone were hanged aboute his necke, and that he were drownded in the depth of the sea. Wo be vnto the world, because of offences. Howbeit it cannot be auoyded, neuerthelesse, woo be vnto that mā by whom the offence cometh. Wherfore if thy hand or thy foote geue the
an

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an occasion of euil: cut him of, cast him fro
the, it is better for the to entre into lyfe halt
or maymed, rather then þ̄ shouldest haue
two handes, or two feet, be cast into euer
lastyng fyre. And yf also thyne eye offende
the, plucke him out and cast him from the.

It is better for þ̄ to entre into life with one
eye, then haue two eyes to be cast into the
hel fyre. He that ye dispise not one of these
lytle ones. For I say vnto you, that in hea
uen their angels beholde the face of my fa
ther whiche is in heauen.

¶ The Epistle on Saint Lukes day the E
uangelistes. Is before on Saint Mathewes
day the Apostle.

¶ The Gospel on S. Lukes day. Luke. x. 1.

Oure Lorde appointed other tenente
also, and sent them two and two be
fore his face, into euery cytie & place,
whether him selfe woulde come. And sayd
vnto them: the haruest is great, but the la
bourers are few: pray therfore the Lorde of
the haruest to send furth his labourers into
his haruest. So your waies beholde I send
you furth as lambes among the wolues.

Bear no wallet neither scripe, nor shooes &
salute no man by the way. In what house
soever ye entre in, first say: Peace be to
this house. And if the lone of peace be there
your peace shal rest on him, if not, it shal re
turne to you againe: and in the same house
eary syl eatyng and drynkyng suche as thei
haue: for the labourer is worthy his reward

The

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The Epistle on Symon and Iudas
day. Romanes. viii. E.

Brethren, we knowe wel that all thinges worke for the best to the that loue God whiche also are called of purpose, for this whiche he knewe before, he also ordeyned before that they should be lyke fashioned to the shape of his sonne that he might be the first begotten sone among many brethren. Moreover those whiche be appointed before, the also he called, and those whiche he called, them also he iustified, and those whiche he iustified, them he also glorified. What shall we then say vnto these thynges: yf God be on oure syde, who can be against vs, whiche spared not his owne sonne, but gaue him for vs al, howe shall he not with him geue vs al thinges also. Why shall lay any thyng to the charge of Gods chosen? It is God that iustificeth, who then shall cōdemne? It is Christ whiche is dead, yea rather whiche is risen againe, whiche is also on the right hande of God, and maketh intercession for vs, who shall separate vs fro Gods loue? Shal tribulation or anguyshe, or persecution, either hunger, either nakednes, either peryll, either sworde, as it is written, for thy sake are we kylled al day long, and are counted as shepe appointed to be slaine. Neuerthelesse in all these thynges we ouercome strongly, throughe his help that loued vs. Yea, and I am sure that neiether death, neither lyfe, nor Angell, nor rule, neither

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neither power, neither thynges present, nor thynges to come, neither high, neither loweth, neither any other creature shalbe able to depart vs from Gods loue, whiche is in Christ Iesus our Lord.

The Gospel on Symon and
Judas dar. John. xv. C.

Iesus sayd vnto his disciples: this I commaunde you, that ye loue together, yf the worlde hate you, ye knowe that it hated me before it hated you, if ye were of the worlde the worlde would loue his owne. Because ye are not of the worlde: but I haue chosen you out of the worlde, therfore hateth you the worlde. Remembre my sayng that I sayd vnto you: the seruaunt is not greater then his lord: if they haue persecuted me, so wyl they persecute you, if thei haue kept my saynges, so wyl they kepe yours, but all these thynges wyl they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken to them, they should haue no synne, but now haue they nothing to cloke their synne withal. He that hateth me, hateth my father. If I had not done workes among them whiche none other man dyd, they had no synne, but now haue they sene it, and yet hated both me and my father, euen that the sayng might be fulfilled that is written in their lawe. They hated me without a cause.

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The Epistle on Alhalowes day. The
Reuelacion of saint John. vii. 3.

Iohn sawe an Angel ascendyng from the
risyng of the sonne, whiche had the seals
of the liuyng God, and he cried with a loud
voyce to the foure Angels (to whom power
was geuen to hurte the yearth, & the sea) say-
yng: Hurt not the yearth, nether the sea, nei-
ther the trees, tyl we haue sealed the serua-
ntes of our God in thei- foreheades, and I
heard the nomb- of them whiche were sea-
led, and there were sealed C. xliiii. M. of all
the tribes of Israel. Of the tribe of Iuda
were sealed. xii. M. Of the tribe of Ruben
were sealed. xii. M. Of the tribe of Gad,
were sealed. xii. M. Of the tribe of Asser,
were sealed. xii. M. Of the tribe of Repta-
lim, were sealed. xii. M. Of the tribe of Ma-
nasses, were sealed xii. M. Of the tribe of
Simeon, were sealed. xii. M. Of the tribe
of Leuy, were sealed. xii. M. Of the tribe of
Isachar were sealed. xii. M. Of the tribe of
Zabulon, were sealed. xii. M. Of the tribe of
Joseph, were sealed. xii. M. Of the tribe of
Ben Jamin, were sealed. xii. M. After this
I behelde, and lo, a great multitude (whiche
no man could nomb- of) of all nacions & peo-
ple, and tonges stode before the seate, and be-
foze the lambe, clothed with long white gar-
mentes, and Palmes in thei- handes, and
cried with a loud voyce, sayyng. Saluacion
be ascribed to him that sitteth vpon the seate
of God, and vnto the lambe, and al the An-
gels

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gels stode in the cōpasse of the seate, and of the.iiii.beastes, and fell befoze the seate on their faces and worshipped God, sayng: Amen. Blessyng and glory, wysedome and thākes, honoꝝ and power, and might be vnto our Lord God, foꝝ euermoze. Amen.

C The Gospel on Alhalowes day. Ye shal fynd this Gospel on Relike sonday.

C The Epistle on Alcolles day.

1. The Galatians. iiii. c.

I Would not brethzen haue you ignorant as concernyng them whiche are fallen a slepe, that ye sorow not as other do whiche haue no hope. Foꝝ if we beleue that Iesus died and rose agayne, euen so them also whiche slepe by Iesus wyll God bring agayne with him. And this say we vnto you in the worde of the Lorde, that we whiche liue & are remainyng in the commyng of the Lorde, shal not come ere they whiche slepe, foꝝ the Lorde him selfe shal descend frō heauen with a shoute and the voyce of the Archangel, and trompe of God, and the dead in Christ shal arise fyist. Then shal we whiche liue & remayne be caught vp w̄ them also in the cloudes to meete the Lorde in the ayre and so shall we euer be with the Lorde. Wherefoꝝ confort your selues one another with these wordes.

C The Gospel on Alcolles day John. xi. c.

M Artha sayd vnto Iesus. Lorde yf thou haddest bene here, my brother had not bene dead, but neuerthelesse I knowe

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I knowe that whatsoeuer thou askest of God, God wyl geue it the. Iesus sayd vnto her: thy brother shall ryse againe. Martha sayd vnto him: I knowe well that he shall ryse againe in the resurrection at the last day. Iesus sayd vnto her I am the resurrection and the life, Whosoever beleueth on me, ye althodgh he wer dead, yet shall he liue: and whosoever lyueth, and beleueth on me shall neuer dye. Beleuest thou this? She said vnto him: yea lord, I beleue that thou arte Christ the sonne of God whiche haste come into the worlde.

¶ The Epistle on the day of weddyng
i. Corinthyans. vi. L.

Brethren, remembze you not that your bodies are the membyres of Christ, shall I nowe take the membyres of Christ & make them the membyres of an harlot? God forbid. Do ye not vnderstand that he whiche coupleth him selfe with an harlot, is become one body: for two (saith he) shall be one fleche, but he that is ioyned vnto the Lorde is one spirit: fle fornication. Al synnes that a man dothe, are without the bodye, but he that is a fornicatoure, synneth against his owne body. Knowe not ye howe that your bodies are the temple of the holy gost, whiche is in you, whom ye haue of God, & howe that ye are not your owne: for ye are derely bought. Therfore glorifie ye God in youre bodies, and in youre spirites, for they are Gods,

The

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The Gospel on the day of weddyng.
Mathewe. xix. A.

The Pharises came to Iesus to tēpte him, and sayd to him: Is it lawfull for a man to put away his wyfe for all maner of causes? He answered and said vnto them. Haue ye not redde howe that he whiche made man at the beginnyng, made them man and woman, and sayd. For this thyng shal a mā leaue father and mother, and cleue vnto his wyfe, & they twayne make one flesh. Wherefore now are they not twayne: but one flesh. Let no man therfore put a sonder that which God hath coupled together

FINIS.

PRI NTED AT LON:
don vwithin the precincte of the late
dissolued house of the gray Friers
by Richard Grafton Printer to
the Princes grace, the eight
day of Maie, the yere of
oure lord.
M, D. XLVI.

*Cum privilegio ad impri-
mendū solum.*